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The Living Church

VOL. LIV MILWAUKEE, WISCONSIN.—DECEMBER 4, 1915 NO. 5

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A Weekly Record of the News, the Work, and the Thought of the Church

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VOL. LIV MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 4, 1915. NO. 5

EDITORIALS AND COMMENTS

WE desire that the appended supplementary statement by Dr. John R. Mott, relating to his letter printed in the editorial pages a week and two weeks ago, should appear on the corresponding page of this issue:

Statement by Dr. John R. Mott

"To the Editor of The Living Church:

"My attention has been called to the editorial in connection with the statement regarding my relation to the Panama Congress in the November 20th issue of THE LIVING CHURCH. The writer of this editorial is mistaken in assuming that the statement was 'called out by the "Declaration" officially set forth' by the Board of Missions of the Protestant Episcopal Church. It was made expressly to obviate the confusing of the Edinburgh Conference and the Panama Congress. It was not intended, and it would have been worse than a discourtesy if it had been intended, as taking part in a controversy in a particular communion. The writer of the editorial is also mistaken in saying that I declared 'without reservation that the proposed Panama Congress and the Edinburgh Conference are not planned on the "same general lines."' The one thought in my mind, I repeat, was to make clear that there has been and is no connection between the Edinburgh Conference and the Panama Congress. For this reason the statement purposely emphasized the difference between the two gatherings. It did not say anything about their similarity. It is interesting to note that they are alike in plan or method in that both are preceded by a careful work of several commissions, both are largely devoted to discussions based on the reports of commissions, both are without legislative power or functions, and both avoid dealing with questions of doctrine or of missionary polity on which the various missionary societies have essential differences. As the statement pointed out, however, they are essentially different and they have no relation whatever to each other. Sincerely yours,

New York, November 24th. "JOHN R. MOTT."

We are very glad to give publicity to his statement; and if our own comment on his previous letter seemed to imply that we believed him to be "taking part in a controversy in a particular communion" we very gladly exonerate him. No one could be more careful at all times, in avoiding even the semblance of interference, than Dr. Mott habitually is.

We believe his present statement of the relation between the Edinburgh and Panama bodies to be accurate, though undoubtedly the first announcement of the plans which resulted in the Congress covered what would be called "questions of . . . missionary polity on which the various missionary societies have essential differences," and it has been difficult for all of us to learn precisely the extent to which those questions had been eliminated.

Dr. Mott points out the similarities between Edinburgh and Panama and then concludes, "they are essentially different and they have no relation whatever to each other."

The Board of Missions, in its declaration, said: "It (the Panama Congress) is to be 'along the same general lines as the Edinburgh meeting.'"

So there we have two statements. The likeness, as we have pointed out before, consists in similarity of organization, etc., as a Republican convention is "along the same general lines" as a Democratic convention.

And many of us will continue to wonder why the Board of Missions should have based serious action on a premise that was itself so misleading.

THE House of Bishops has been called in special session for the purpose of electing a successor to the late Bishop Biller of South Dakota and of considering other questions. It is understood that the issues growing out of the determination of the Board of Missions to send delegates to Panama are those other questions involved.

Special Session of House of Bishops

The session will not be legislative. It is demanded by the present anxious condition prevailing in the Church.

For that there is great anxiety in the Church will hardly be questioned anywhere. The Board of Missions took their action expressly on an "understanding" as to the relation between Panama and Edinburgh which is hardly to be considered accurate. The Board had every opportunity to know the facts; why did they act on mistaken premises? The blunt denial of the authority of General Convention and the declaration that the Board is responsible only to the statutes of the state of New York; is it to be assumed that the vote of the Board is an endorsement of that view?

And then as to Missions. There are still some left who put "Missions first." These are very anxious indeed over the possibilities of a new policy which has begun by disrupting the Board and repelling great numbers of its constituents; what effect will that new policy have upon the enthusiasm of the Church for the work under the direction of the Board? There were many who believed this fall ripe for a great missionary Forward Movement; why, they are asking, did our missionary authorities make such a movement impossible?

These are some of the questions that are being asked; and it is right that the House of Bishops, the chosen leaders of the Church, should meet and give them the most thoughtful consideration.

And it is well that such consideration should be given at a time when there can be no legislation and no creation or filling of vacancies in official positions. We do not want panic legislation. We do not wish the punishment of individuals.

We want a way to be discovered whereby the whole Church can get back to its former policy of nonpartisanship in missions. We want a basis for the restoration of confidence in the Church. We want to be told whether the Church, having by canon created a Board that, with its officers, can be wiped out by a majority vote in any General Convention, has lost the right to control its own creature. We want missions separated from every other sort of question and every vestige of partisanship wiped out. We want a programme to be devised for the future.

Those factors upon which we trusted with so much enthusiasm at the time of the reorganization of the Board of Missions have failed us. They have produced disunity instead of unity. They have diverted the activities of the Board of Missions into extraneous channels. They have caused grave em-

barrassment to the Church. Somewhere, something has gone wrong.

It is sad that the flames of partisanship are being fanned by the daily papers and some others in the East. The opposition to Panama does not come from one "party" nor from one section. Perfectly absurd reports of projected secessions to Rome have not the first vestige of truth in them.

Could not this unhappy condition have been foreseen last spring by those who insisted on adopting this recent policy? Were we all unreasonable in our hope that missionary authorities would put "Missions first"? Are we to be blamed for insisting upon going back to the *status quo ante*?

Now we look to our fathers, the Bishops, to guide us.

It is not more canons that we crave; it is their leadership.

Nobody is to be put upon trial. We hope nobody is even to be censured. Nobody has meant to disrupt the Church. There has simply been one great big, conscientious, well-meant blunder.

Most of us want to find a way out.

It would have been better not to get into it. But we are in. The only thing now remaining is to find a way out.

It is worth while for the House of Bishops to come together for the sake of showing the way.

IT is not pleasant to an editor to be obliged to apologize for allowing his journal to be "scooped"; and when this present editor is obliged, as now, to ask the indulgence of his readers for two such failures in almost successive issues, it may be realized that it is with a chastened spirit that the apology is made.

"Scoops"

The first difficulty was with our report of the New York diocesan convention. Our correspondent in that diocese faithfully performed his duties and then entrusted his report to the United States mail. By some curious freak of nature the government started it off toward Panama instead of toward Milwaukee. When, a week late, the missing letters reached the editorial office, the postmarks on the envelopes showed that they—two of them—had traveled through Texas on the way; which is not on the most direct route between New York and Milwaukee. We do not need to add that the same New York convention was rather replete with what newspaper offices call "good copy."

In the meantime THE LIVING CHURCH had gone to press with accounts derived partly from private and fragmentary letters, partly from abundant newspaper clippings. We do not pretend that the account was satisfactory, and though it was somewhat supplemented in the New York Letter of last week, it still remains, on the whole, a near-failure from the standpoint of adequate reporting. We only ask our friends in New York and beyond to place the blame on the postal service rather than upon either our correspondent or this office. In a long term of years we believe this is the first time our New York Letter has failed to arrive in time.

And then, as we were slowly recovering from our mortification, came a failure to receive an expected report of the Richmond synod in time for last week's issue. That also was an important event and we are much chagrined at not having laid the report before our readers last week. This failure appears to be due to a misunderstanding for which this office takes the blame. And in presenting a report in this week's issue we say frankly that it is drawn chiefly from our valued and always welcome contemporary, the *Southern Churchman*.

Our only comfort is—as we believe our readers will bear witness—that "scoops" of this nature against THE LIVING CHURCH have, for many years, been singularly few. The New York and other eastern papers frequently borrow local items from the columns of THE LIVING CHURCH, hearing of them first from these columns. Our correspondents being under instruction to use the telegraph liberally to supplement their mailed letters, we believe no other religious journal in this country covers its field so promptly, as a rule, as does THE LIVING CHURCH.

THERE are more astute editors who are able to avoid scoops of this nature. Thus our excellent friend and neighbor, the *Catholic Citizen*, also published in Milwaukee—a paper, we may say parenthetically, for which we always feel much sympathy, since it tries as hard to expand the common ideals in the Roman communion as we do in the Anglican and with, generally, as poor success—the *Catholic Citizen* published in its issue for November 27th, well displayed on its first page and headed "special correspondence," a detailed report of the "Pan-American Thanksgiving Mass," which "took place as usual" in St. Patrick's Church, Washington, D. C., on Thanksgiving Day. The report described the entry of "the President of the United States with his aides," told of the impressive procession, described the music, gave a long list of those present, described a reception given afterward at the residence of Msgr. Russell, and told who made speeches at the reception.

Avoiding "Scoops"

It was a very interesting and well-written description; and it had the added value of being in the hands of the reader on the day before it all occurred, so that, riding home on a lowly street car on Wednesday, we had the pleasure of reading the full details of what had happened before it occurred.

It was also interesting from the fact that—as we learn by telegraphic inquiry—the President did not attend the service at all. Thus the inspiring detail of his formal entrance did not happen. He was, however, represented by Secretary McAdoo, who is a Churchman.

THIS gives us a good opportunity to join ourselves with many others who are expressing regret that the President should, by attending or patronizing such a service year after year on Thanksgiving Day, lend color to the view that the Roman Catholic Church in the capital city is permitted to act as the exponent of the official observance of Thanksgiving Day.

Thanksgiving Services in Washington

We have no objection to a "Pan-American service," nor to the participation of the President and other national officials in it. We recognize that Roman Catholicism is the prevailing religion of such of Pan-America as lies south of us, though, as the United States is no negligible part of Pan-America, we should suppose there was a limit to the proper recognition of Roman Catholicism as the Pan-American religion. But if there were an occasional "Pan-American" service at some fitting time in the Roman Cathedral, and the President deemed it proper to attend, we should raise no objection.

But when this Pan-American function supersedes that proper observance of Thanksgiving Day to which the President himself calls the nation, in his Proclamation, we believe it to be improper for the President to accord it any recognition. Thanksgiving Day is not sacred to Pan-Americanism. If it is to be made so, why does not the President plainly say so in his Proclamation, and let us all observe it with him as a Pan-American festival? Or if the President, following the precedent set by a long line of his predecessors, deems it proper that a day be set apart for public thanksgiving to Almighty God for the manifold blessings bestowed upon *this* country and the American people, why does he not observe the terms of his own proclamation? Why, having proclaimed a feast for one purpose, does he turn aside from that purpose and, year by year, observe a totally different feast on that day? Surely if the President would set an example to the American people of loyalty to their own government, in this day of much divided loyalty, he might well begin by observing the terms of his own proclamation and attending some service—be it that of Roman Catholics or of Latter-Day Saints—that at least purports to come within the scope of that proclamation.

And we may add that since the President is understood to be a good Presbyterian, we should somehow feel that he had set a better example of *reality* in his own act of thanksgiving if he would choose a Presbyterian church in which to carry out the spirit of his proclamation.

ONE of the subjects of perplexity to the business management of a Church paper is that of determining what advertising shall be admitted and what shall be rejected.

It must be remembered that advertising is not a petty graft that goes into the pocket of editor or owner after the subscribers have paid the expense of making the paper. The subscriber does not pay for his paper. Every subscription that comes to this publication office costs the publisher about five dollars a year. If anybody thinks that approximately two thousand pages of the size of THE LIVING CHURCH, with the expense of collecting the news, etc., added, can be produced for $2.50, with a shrinkage of twenty per cent. in cost every time a clergyman subscribes, he little knows what are the costs of modern journalism. In producing THE LIVING CHURCH, and making it pay, not a profit

Advertising Problems

but its own expenses, we anticipate that, roughly speaking, the subscribers must pay half and the advertisers half.

That means that if a Church paper of the scope of THE LIVING CHURCH is to be produced at all, there must be a fairly good advertising patronage.

Few object to the insertion of what may be termed ecclesiastical advertising. That the manufacturers of altars and bells and organs and pews and candles and the publishers of Church books should advertise in the Church papers is taken as a matter of course. If there were enough of that class of advertising to pay the advertisers' half of the cost of production, there might be something to say for excluding all other sorts. But there is not. Whether we like it or not, the publishers of THE LIVING CHURCH must either solicit and obtain a considerable amount of general advertising, or somebody must endow the paper, or it must cease to be published. We are adopting the first of these possibilities.

But long before *Collier's* and others had begun their sensational indictments of much that appeared in the advertising columns of many high-class periodicals, THE LIVING CHURCH had taken its positive stand as to what sorts of advertising would be accepted and what rejected. Our standard was, and is, a very high one—though we do not guarantee an advertiser's representations.

Frequently has this office rejected contracts that most of the religious press have accepted with avidity. But now and then some subscriber writes to criticize the publisher for accepting some particular advertisement. Twice lately there have been such objections—one to our advertisement of the *Christian Herald,* and one to that of coca cola. As these are good examples of two classes of advertising, we desire to write of both of them somewhat fully.

The *Christian Herald* is an undenominational religious and secular journal of a high class.

THE LIVING CHURCH does not stand for the principle of undenominationalism in religion. If we had the wildest idea that the insertion of their advertisement would cause our own subscribers to discontinue THE LIVING CHURCH and substitute the *Christian Herald,* changing their reading therefore from a Churchly to an undenominational point of view, it must be clear that self-interest, altogether apart from any duty to the Church, would lead to the rejection of the advertisement. But on the other hand, is that what the *Christian Herald,* through its rather expensive advertising, is trying to do? If it is, we cannot think of a worse investment than that which it is making by authorizing these advertisements, and we should be culpable in taking their money on the implied promise that we were giving them value received for their investment. So far as we know, no single subscriber to THE LIVING CHURCH has stopped his paper in order to substitute the *Christian Herald* for it.

But if the advertiser assumes that a fairly large proportion of the readers of THE LIVING CHURCH are accustomed to read one or more other periodicals as well, and might, therefore, be induced to supplement this journal with the *Christian Herald,* we should say there was rather good ground for his presumption. And then if the writing in THE LIVING CHURCH from week to week is so weak and unconvincing that the perusal of the two papers is likely to cause staunch Churchmanship to be abandoned for undenominationalism, we have then so completely failed in our own purpose as not to justify the continued support of THE LIVING CHURCH by anybody.

The *Christian Herald* passes, without difficulty, the test which THE LIVING CHURCH applies to its advertisers.

And then as to coca cola. When certain large advertisements of that article were tendered some months ago, we made careful investigation into alleged grounds of criticism. A case against the manufacturers alleging that the article was (*a*) misbranded, (*b*) deleterious, and (*c*) manufactured under conditions of uncleanliness had been fought out in the courts several years ago. The manufacturers won a complete victory in the trial court and then in the U. S. Circuit Court of Appeals. We of this office did not even rest with that vindication but obtained the full report of the trial and carefully re-examined the evidence for ourselves, reaching the same conclusion as to the main points that was reached by the two courts. With respect to alleged deleterious contents, the only one that is seriously challenged is caffeine, concerning which the decision of the upper court says:

"The average cup of coffee contains more than two grains of caffeine; the average cup of tea, one and one-half grains. A glass of coca cola, as consumed, contains one and one-fifth grains of caffeine. The chemical qualities and the physiological effects of the caffeine which is in the tea or coffee and of the caffeine which is in the coca cola are precisely the same."

There was one ground, however, on which we were not satisfied from the evidence. The charge of uncleanliness in manufacture seemed to us not to have received sufficient attention either in the evidence submitted or in the verdict of the court. We therefore made further inquiries. The pure food bureau in Washington had no information on the subject. Neither had the very efficient dairy and food commissioner of Wisconsin, to whom the Washington bureau referred us. At his suggestion we made inquiries of the health department of Atlanta, where the article is manufactured. The following reply was given to us:

"CITY OF ATLANTA
"DEPARTMENT OF HEALTH
"ATLANTA, Ga., July 22, 1915.

"MR. F. C. MOREHOUSE,
"Editor, The Living Church, Milwaukee, Wis.

"DEAR SIR:—Replying to your inquiry of 20th, regarding the conditions around the coca cola factory, I beg to advise that there could not be a more sanitary place than they have in this city.

"As this is only a soft drink, I do not see why it should be excluded from your papers.

"Very respectfully,
"J. P. KENNEDY, *Health Officer.*"

In our judgment therefore, coca cola is entirely vindicated; and while it is quite possible that, like any other food product, there will be unpleasant effects from too much of it, we see no reason whatever why the advertisement should be excluded under the very highest standard of proper advertising.

It remains only to add that the coca cola manufacturers will learn for the first time when they see this statement that any investigation had been made from this office. They were not parties to it and no fact was accepted on the authority of interested parties.

If anybody knows how it is possible for more than this to be done to insure the omission of improper advertising, we should like to be informed.

But at the same time it must always be remembered that statements made in advertisements are the statements of the advertisers alone, which the publishers are not in position either to guarantee or to verify.

And we do not pretend that the thoroughness of our investigation of coca cola can often be given to a product which an advertiser may desire to promote.

THE series of Devotional Introductions by the Rev. Dr. H. C. Tolman came to an end with that for the last issue before Advent, and has now been collected and published in book form.*

The Devotional Keynote

For a long term of years now we have made a practice of printing a devotional keynote to every issue, assigning a column to it, in immediate proximity to the editorial matter. We have thus intended, whatever might be the controversy or discussion of a day, to let a devotional thought appropriate to the succeeding Sunday have a conspicuous place among the week's editorials.

This year we are somewhat varying this plan. We shall have for each Sunday a devotional sonnet, by the Rev. H. H. Gowen, D.D.; and instead of printing it on the editorial page, where its brief length, at the top or the foot of a column, would hardly convey our sense of its value, we have made a place for it at the head of a double column on the Personal Mention page, next to the Church Kalendar. The first of these sonnets was printed in last week's issue.

We shall anticipate that these will receive equal appreciation to that given the Devotional Introductions these several years.

"Roman Catholic"

IN view of the discussion in the pages of THE LIVING CHURCH during the early autumn relating to the use of the term "Roman Catholic" and the question whether members of that communion had repudiated the title, as had been alleged, we are indebted to Bishop Herzog of the Old Catholic Church in Switzerland for the following quotation translated from a "Catechism of the Christian Doctrine, published (in Italian) by

* *Imago Christi; or, The Christed Life.* By the Rev. H. C. Tolman, D.D. Milwaukee: The Young Churchman Co. Price $1.00; by mail $1.10.

order of His Holiness Pope Pius X, October 18, 1912," page 28, as follows:

"Who is the Pope?

"The Pope is the successor of Saint Peter in the see of Rome and in the primacy, or rather in the apostleship and bishopric universal; hence the head visible, vicar of Jesus Christ, the head invisible, of all the Church, which therefore is called 'Roman Catholic' (Catholica Romana)."

We believe this to be conclusive.

WE have received from the Bishop of Marquette, as Bishop in charge of the American churches on the continent of Europe, a letter telling of the continued need for the assistance of Churchmen at home in order to keep these churches not only open but at their maximum efficiency. Bishop Williams mentions especially the work at Dresden as needing such assistance. That parish has received less than most of the others from THE LIVING CHURCH WAR RELIEF FUND because the rector's letters have always been so brave and cheery that we had not gathered how very small is the income on which, under present conditions, he has been holding the work together. We have at once sent a remittance from current funds for that work, but, on the showing of the Bishop, considerably more than is now available will be required during the winter.

Our Churches in Europe

Bishop Williams' letter follows:

To the Editor of The Living Church:

"May I have space not only to thank you for the maintenance of the fund for foreign relief but to mention that we are now approaching a very critical time with some of our foreign churches? I should like to be able to put my hand on about $2,000, to be used for no other purpose but to keep things going in the churches themselves. Our clergy have been of immense public assistance. They are likely to have constructive problems just when there is the least to do with. Prices have begun to rise even where the governments have managed to keep them down. We, in this country, have given moderately, but the sacrifices necessary for some of our men must have been pretty severe.

"I am thinking especially at this moment of Dresden. Mr. Welwood is emphatically the man for the place. He has been a United States officer; his utterances have been the very essence of propriety under the circumstances; he has acquired a fine knowledge of the German language, and this is a matter which at his age most men would not have attempted. He writes to me freely in German, which is very advisable, as anything in English attracts unfavorable notice now in Germany. Emphatically, he is the man to be retained there, but in a short time there will be no income for his position. I should like to have $500 just for him when the moment of need comes. I estimate that that moment of need will be about May 1st. And, in the same way, four or five stipends should be available just about the same time. If you will kindly advertise that need as a feature of your fund, I should expect a good response, hoping also that the relief funds will continue to come in.

"I believe that the presence of our clergy abroad has been of the highest value to us as a nation, and that it has been the wisest thing we could have done to keep them there, and it would be far from wise to let any interruption occur in their services. Sincerely yours,

"Marquette, Mich., November 16, 1915. G. MOTT WILLIAMS."

The list of contributions to the Fund looks again like the lists of good old times. We thank those churches that have used their Thanksgiving Day offerings for this purpose; very likely others have done the same and will be reported next week.

Is it too early to ask for a share in the Christmas offerings of churches and of individuals? If the Fund cannot be instrumental in bringing "peace on earth," at least it is useful in a small way in binding up the wounds of war.

The following is the list of receipts for THE LIVING CHURCH FUND for the week ending Monday, November 29th:

St. Barnabas' Church, Denver	$ 10.75
Thanksgiving offering, St. Paul's Church, Nantucket, Mass.	17.30
Mrs. H. K. Hatfield, Hanover, Mass.	25.00
St. John Baptist mission, Hardwick, Vt.	2.50
Mrs. Lydia B. Hibbard, Chicago	25.00
Thanksgiving offering, St. Peter's Church, Carson City, Nev.	6.70
"A Daughter of the King"	2.00
Thanksgiving offering, St. John's Church, Sturgis, Mich.	23.00
Mrs. E. H. C.	1.00
Rev. Robert Scott	5.00
Mrs. W. R. Noble, St. Petersburg, Fla.	2.00
W. W. H., Hackensack, N. J.	5.00
Rev. John C. Lord, Navesink, N. J.	25.00
Anon., Wellesley, Mass.	5.00
F. B. M., St. Paul	2.00
L. C. W.	50.00
Miss Meta Vaux, Philadelphia	100.00
Union Thanksgiving Day service, Newcastle, Wyo.	3.00
Mr. and Mrs. John S. Conover, Schenectady, N. Y.*	25.00
Three Churchwomen, Wadsworth, Ill.*	4.00
Kindergarten children of Grace Church, Muncie, Ind.†	9.19
Miss Halley Newton, Ooltewah, Tenn.†	2.50
Mrs. W. A. Gage, Memphis, Tenn.‡	25.00
Three members of All Hallows' Church, Wyncote, Pa.‡	25.00
Trinity Church, Swedesboro, N. J.‡	22.50
Miss Roberta L. Davis, Carrollton, Ill.‡	2.00
Total for the week	$ 425.44
Previously acknowledged	16,590.73
	$17,016.17

* For work among Belgians.
† For relief of Belgian children.
‡ For work in Paris.

ANSWERS TO CORRESPONDENTS

M. S. M.—(1) The *Epistle of St. Barnabas* and the *Teaching of the Twelve Apostles*, in English, are both contained in the series of *Ante-Nicene Fathers*, the first in Vol. 1, the second in Vol. 7. (Scribner, $5.00 per vol.)—(2) It is our impression that the General Theological Seminary and the Western Theological Seminary provide correspondence courses in theology under certain conditions.—(3) There is no canonical or rubrical provision as to the regulation of Reservation in the American Church. Some hold—we do not—that the letter of the rubric absolutely prohibits it.—(4) We should certainly suppose that it was "compulsory" for a priest to hear individual confessions under some, but perhaps not under all, circumstances. But a priest not accustomed to do so is justified in recommending an applicant to go to another priest if that can be done with reasonable convenience.—(5) We doubt whether Prince on *Daniel* can easily be obtained.

A BRANCH TO THE VINE

I

I feel so weak within my heart,
Uphold me, vine!
The sap is very slow to start,
Uphold me, vine!
I'm weary with the winter's strife,
I fear the gardener's pruning knife,
How shall I ever bud to life?
Uphold me, vine!

II

I'm green and beautiful to see;
Behold me, vine!
'Tis little I have need of thee,
Behold me, vine!
My shapely leaves grow thick and strong,
And chant to every breeze a song,
I'm happy, and the day is long—;
Behold me, vine!

III

The winter winds begin to blow,
Uphold me, vine!
Mid frost and buried deep in snow,
Uphold me, vine!
My slender form is surely bending
Beneath the weight of snow descending,
Encased in ice, my joints are rending—;
Uphold me, vine!

IV

I hear a voice that makes me mourn,
Oh, save me, vine!
"Hast borne no fruit; thou must be shorn."
Oh, save me, vine!
I've spent my spring in doubt and fear,
Wasted in pride the summer's cheer,
And idly mourned that winter's drear—;
Oh, save me, vine!

EDITH A. TALBOT.

RELIGION is not a haphazard thing. If God be a God of law, then surely here, above all material things, in the highest realm of the spirit, He must, most strictly, work according to law. This is where we ought to learn from Science completely. Just as we have learned to face the facts and to care for nothing but the facts, so let us go on to learn and adopt and obey God's laws of the art of character-building. Let us believe that here no effect can be produced without a cause, just as no statue carves itself, or stands complete on its pedestal, in answer to any number of our pious wishes. It must be wrought with care and trouble. It takes time and study and hard thought and much practice.—*Rev. C. W. Addison.*

THE TROUBLE with so many people who are failures is just here. They expect a rich return from a scanty sowing. They have sown idleness and dishonesty and are amazed because they do not reap a crop of prosperity. Like produces like. Here you will find a man who has been unsuccessful in business complaining because he did not have a fair chance and saying that people did not appreciate his labor. Yet nine times out of ten the cause lies with himself. He is only reaping what he has sowed. He is angry because he is not wealthy. Yet, do men gather figs of thistles?—*Selected.*

BLUE MONDAY MUSINGS

By Presbyter Ignotus

HERE are portions of a private letter from one of the most lovable of English Cathedral dignitaries, known personally to many of you, who has figured heretofore in these pages. I am sure you will be interested in what he says of Church life in the mother country to-day, and will pray for God's blessing upon those who bear such responsibilities.

"I had often intended to write to you. Then came the war, by far the most terrible ever waged in this world, and you will readily understand that my thoughts have been deeply absorbed and my time more than occupied. Here, you know, we are in the midst of a great naval and military centre, a dockyard and waterplane manufactory, powder and cordite magazines, forts, and I should say 40,000 men. All through the winter we had a special service for the soldiers, for whom I am honorary chaplain, in the Cathedral on Sunday morning at 9:15. Now they are in camp, that is, those who are not in barracks. We have, close by the Cathedral, a recreation room with billiard-tables, newspapers, note paper, games, pianos, etc., and during the few months it has been going about 15,000 men have availed themselves of its shelter. Every Sunday evening we give tea to about 200 men, large numbers of whom come voluntarily to the nave service at seven. I cannot tell you what a really splendid fellow 'Tommy' is. I really think that he and the bluejacket are about the finest fellows in the world. You may think, perhaps, that my English patriotism is getting the better of me when I say this, but it is not so. Their behavior has been simply heroic. The Germans would have been in Paris months ago if it had not been for the dogged and magnificent resistance of French's 'contemptible little army' to German forces which were never less than three to one and on several occasions eight to one. It was a slow and stubborn retreat, lasting about a fortnight, day and night, men and officers sometimes having to do with one hour's sleep in 24 and 30. The strain drove some of them mad; but there was no loss of *morale*, and when our reinforcements arrived they turned and made that wonderful attack and drove the enemy back to the Aisne. . . . The cheerfulness and rough humor of the men are amazing. The old British love of sport comes out in a wonderful way. I believe there are about 3,000 footballs at the front and I know that men who are in reserve and practically under fire cheerfully engage in football matches. The relation between the officers and men is most touching. Over and over again I have heard officers say 'Tommy is splendid and I love him,' and the men in their way say the same thing about their officers. The old English public school and university spirit comes out in a striking manner. Officers insist on being first and foremost in danger, and will never order their men to do what they would not do themselves. One or two little incidents exhibit the spirit of sacrifice and self-control. An officer had the lower part of his face entirely carried away by a piece of shrapnel, but he was able to take a pencil and write on a piece of paper, 'Am put out of action,' and send it to the colonel! He died a few hours after. Another, seeing a German soldier badly wounded about fifty yards in front of our trench, calmly climbed over the parapet and walked towards him. He was, of course, fired at by the Germans. He took the man up, and, to the amazement of everybody, was seen staggering with him to the German trench. There he laid him down, saluted the German officer, and slowly made his way back to our trench. He died the following day from wounds received whilst trying to save an enemy. One battalion of a famous regiment, I think the Middlesex, the old 'Die Hards,' went into action 700 strong. Sixty men came out, and they, after an interval of a quarter of an hour, returned to the charge, leaving forty of their number on the field! The bluejackets show equal coolness and courage. When the three cruisers were torpedoed in the North Sea, they never budged from their stations until the order, and then, when in the water, chaffed and cheered each other.

"You must forgive all this, but I cannot help feeling very proud of the deeds of our officers and men, proud also of the fact that we have raised by far the largest volunteer army that has ever been raised in the world. God knows what may happen yet, but with His help we are determined to win, even though it cost us our last sovereign and our last man. The universities have been quite splendid. At my old college at Cambridge, before the war broke out, there were 266 in residence. Now there are *thirty-three*, all the rest with the colors. We are here somewhat in the danger zone and have already had Zeppelins over dropping bombs not very far off. We are never sure, on a stilly night, what may happen. Bags of sand and respirators seem to be wise precautions most strongly recommended to me yesterday by the Commander-in-Chief. . . . Will you remember that the old country, the old mother-land of the free, is now fighting for her very existence, and, I venture to think, for yours also? If you can imagine such a thing as Germany unfettered, being able to attack you—well, I, for one, would very much tremble for the consequences. It would be Belgium on a large scale.

"My eldest daughter is spending a week at Lincoln working hard at writing letters for soldiers, looking after Boy Scouts, and in other ways. My youngest daughter is learning signalling and will probably go into a hospital for some time. Both my daughters will very shortly be helping to make shells! They have volunteered for two days a week, so as to let the regular workers get a holiday. This is being widely done. We have parties of wounded soldiers from time to time and no matter what their injuries may be I have never heard one single word of complaint. They are always as cheery as possible. I find out what regiments they belong to, divide them between north and south, and then pit them against each other, those who can stand or use their arms, at bowls. It is a touching sight to see them sometimes at the Cathedral with their arms in slings or their heads completely bandaged up. One result of this war has been and will be the extraordinary drawing together of the 'classes,' in fact, we are, I think, approaching the realization of a great truth, namely, that one of the vital distinctions between one man and another is to be found in the service which he renders to God and his country."

I HAVE TOLD you often before of my dear little Belgian friends Yvonne and Clairette, orphaned in September, 1914, and since then exiles in hospitable England. Yvonne sends me this pastel, "In the Trenches," an impression of war in Flanders as it reaches her, a soldier's daughter, across the Channel; and, because I know it will move you all, I am sharing it with you.

"IN THE TRENCHES

"Night falls softly. The distant houses and the spires disappear in darkness. Cannon thunder far off; the air is heavy; the wind sighs dolefully through the branches. One feels that something is about to happen, that the enemy is approaching. Already there has been the distant combat, the frightful struggle for victory; and now here all is made ready for its renewal. The machine-guns are pointed towards the foe, out of the trenches which the soldiers have sworn to defend till death. Poor soldiers, eager for the struggle, yet worn by the long anxiety; some of them so used up by toil that they struggle in vain against drowsiness, and sleep, fists clenched, heads pillowed on stones, indifferent to all that goes on around them, forgetting the night-chill, forgetting that morning will bring deadly struggle with the invader. Others dream of their families, their friends left behind in the little village so much loved, perhaps never to be seen again. Soon, it may be, they shall be sleeping under the sod, in that slumber from which no human voice can rouse them. They have gallantly made the oblation of their lives; yet in these supreme moments they cannot help thinking regretfully of those they love. Others come and go, test their weapons, swiftly carry out whispered orders, heed the officers' caution to be calm. But all alike have the same fixed purpose: to defend the soil of the Fatherland from its cruel enemies.

"Dawn breaks; and with it the foe advances. The battle is joined—fierce and frightful. The maxims vomit fire and lead, plowing up the ground, wounding and slaying. Rifle-bullets whistle, finding their billets sometimes, as when that boy, whose mother will weep bitter tears to-morrow, falls dead, with a wound in his heart, or the older man, husband and father most likely, drops into the mire, helpless with a broken thigh. Gasping, covered with blood, a soldier fires one last shot and dies as the sound of it is heard. Shrapnel rains down everywhere; but the trench is still held, and the handful of survivors who defend it are unfalteringly heroic. They load, aim, fire with calm precision, laughing bitterly sometimes when they see their shots making open places in the gray ranks charging against them. They are not fighting for life: it is for a grander stake, for their country.

"Little by little the cannonading ceases; the enemy, repulsed, retreats, with now and then an occasional shot: at last, silence in the smoky air.

"The sun is high above the horizon now, but only a raven's croak and a dying groan break that dread silence. That pale autumnal sun looks down upon a desolate field, trodden by many feet. And there in the trench, they rest who have gladly poured out their blood in defence of their homes and their native land against barbarian invaders."

HOW OUR AMERICAN ARCHDEACON BURIED A BRITISH OFFICER IN GERMANY

Touching Account of a Touching Service

ARCHDEACON NIES WILL SERVE AS CHAPLAIN TO BRITISH PRISONERS

MUNICH, BAVARIA, October 20, 1915.

ON Saturday, October 16th, a messenger came to the American Church Library asking if the American Archdeacon would be willing to officiate at the funeral of an English soldier who had died of his wounds in one of the lazarettes in Munich. He was a member of the Church of England and the authorities would like, if possible, to have him buried with his own service, but had no English clergyman to call on, so they applied to the American.

I consented immediately and gladly, feeling it a privilege to help pay the last debt of honor to a lonely soldier, who had died for his country, a prisoner in a foreign land.

Because of the informal way in which the message had come to me, I had made up my mind that a simple and lonely soldier-prisoner had not forgotten his Church and had probably asked for burial by one of his own and in his mother tongue. That the funeral might have mourners, I asked such members of the English colony as I could find on short notice to be present at a quiet burial service for an English soldier and Churchman. A number of English and Americans therefore went with me on Monday the 19th, at ten o'clock in the morning, to the West Friedhof in Munich, some of them carrying flowers and wreaths to place on a lonely grave.

As I entered the church-yard, in which I had never been before, I saw in front of me a spacious and splendid mortuary chapel with a dome at least a hundred and twenty-five feet high, and standing at the entrance a German officer with a detail of soldiers, and a military band of thirty instruments and eight drums.

My first impression was that some ceremony or function was taking place of which I did not know the occasion, so I felt it necessary to inquire. I felt quite surprised when told that these preparations had been made in connection with the funeral at which I had been asked to officiate. I had supposed, like many others who did not know, that soldier-prisoners who died here were buried with such quiet service as could conveniently be had and without much further ceremony. But I learned that such was not the case even with the humblest soldier. What they did for their own they did for the stranger when he was no longer an enemy. Only certain ceremonies were reserved which every country reserves for its own.

I further learned that the dead soldier was an officer and was to be buried in accordance with his rank. He was Captain Walter Harry Nicholls, active; Summersett Regiment, Company B; who was wounded in the head September 15th, and died just a month later.

I could not help feeling then the thoughtfulness and sincerity of the military authorities in going out of their way to secure, in the absence of any available Church of England clergyman, at least one of a daughter Church and a neutral who would use the Church's service in the mother tongue of the dead.

I was shown into a vestry room by an attendant who asked and received careful directions as to the service and how I desired the Church's part of the ceremonies conducted. Every suggestion was followed to the letter.

At the time set (10 A. M.), the music of the band rolled out in the massive, Cathedral-like chapel like a great organ, the bier was carried in on the shoulders of eight soldiers and put in place, and I entered and took my station. The pall-bearers kept their places, standing at the side of the covered coffin and behind them stood an escort of soldiers in grey field uniform. The band took up a position at the other side of the chapel near the exit. They were all well trained musicians and their music was selected and played with taste and judgment.

In the few moments that I waited for the service to begin, I could not help a choking feeling as I thought of the poor, lonely soldier and Churchman mortally wounded in a strange land, now dead among enemies, but—enemies who could care for him like this, now that his battle was over and he was in their hands. The passion of the battle, after all, is almost as short as the struggle, while natural human kindness is long. I could not help feeling that if the dead man were conscious, all past hostility would have vanished in the face of this sincere effort to show him honor.

There was also fine feeling shown by the authorities in the closing of the doors of the chapel after the especially-interested English and Americans had entered. No curiosity seekers or people of possible hostile mood were desired. If a large sum had been paid for the use of the building there could not have been greater care taken to preserve respectful quiet and dignity.

Under circumstances and surroundings like those now present, the beautiful and solemn burial service of our Church was wonderfully impressive. After the first part of it—that in the Church—was said, the procession formed for the grave; the drummers, the musicians, followed by the clergyman, then the bier on the shoulders of the soldier pall-bearers, the escort in field uniform, and last, the friends from among his compatriots and Americans. There were no relatives. As the body passed out of the chapel the bell began a continuous tolling. The drums rolled for a time and the band—a really glorious one—played an impressive funeral march till the procession reached the grave.

It was all very beautiful, both as to sight and sound, this procession in the morning sun doing honor to a dead enemy, now a friend. He could not have wished it better. And the great stone crucifix which the sun lit up at the turn of the road where the procession halted near the grave was in harmony with the spirit of the scene—a silent, appealing plea for reconciliation and peace.

When the pall was raised at the grave it disclosed on the casket a large white cross in relief. The casket was lowered amid strains of music and the committal service said. Of the many, many times that I have used this committal, never have I, as at the grave of this solider-Churchman in a stranger's land, so felt the comfortable assurance of the words: "Earth to earth, ashes to ashes, dust to dust; looking for the general Resurrection in the last day and the life of the world to come; through our Lord Jesus Christ."

When the service was ended the English friends who had come, not expecting a service like this, were much moved. They said, with tears, that they were satisfied. Theirs were the hands that placed the first spades of earth on the coffin and theirs the hands—English hands—that laid flowers on the grave.

Captain Nicholls' body rests by the side of others of his countrymen and of many of the French allies. Each body has a separate grave, and each grave a large cross of iron, on the center of which is a plate bearing the name, age, rank, and regiment of the soldier over whose body it stands. The graves are all laid out with laurel and each is kept as carefully as though it were a family plot.

Rest in peace, all you brave comrades in this beautiful and quiet "Friedhof"—court of peace—till another trumpet than one of war shall sound and awake you to the prospect of peace eternal!

I learn that there are some eighteen wounded English soldiers in the lazerettes of Munich. I did not know of this fact till after Captain Nicholls' death. I have made an offer to serve as chaplain for all the English wounded that may come, and expect soon to be officially assigned by the authorities.

WM. E. NIES.

THE DRIFT TOWARDS OUR MINISTRY

THE SECESSION of a clergyman from the Church's ministry to that of another Christian communion is so rare that when such an event does occur we suppose we should offer a large tolerance towards the tendency to advertise it.

In this connection it is interesting to note from the statistics the large recruiting that our ministry receives from those who have served faithfully as ministers of other Christian bodies. In the last annual almanac I find the names of more than thirty members of other Christian ministries who sought and received the orders of our Church in the preceding year. Over against this I can find that only one of our clergy received deposition for the purpose of accepting service in another ministry. This large movement towards our ministry has prevailed for many years and is increasing rather than diminishing; it is indicative of the trend, on the part of men who are consecrating their lives to the Christian ministry, towards the Church of an open Bible and a simple faith coupled with a historic order.

The unusual event of the defection of one of our clergy for the purpose of accepting service in the ministry of another communion may therefore serve a purpose in accentuating the overwhelming tendency in the opposite direction.—BISHOP DU MOULIN, in *Church Life*.

ENGLISH CHURCH WILL BEGIN THE YEAR WITH INTERCESSION

Archbishops Give Notice of Plan Which Has Royal Approval

LECTURES ON "OUR PLACE IN CHRISTENDOM"

The Living Church News Bureau
London, November 9, 1915

THE two Archbishops have issued a notice stating that it is proposed that the opening of the coming year shall in all the parishes be marked in a way similar to that of the observance of the first Sunday of this year—Sunday, January 2, 1916, being set apart in all Cathedrals and other churches for "solemn intercession to Almighty God and for thankful recognition of the devotion which has been forthcoming in the manhood and womanhood of our country" in this time of war.

With a view to a really thoughtful use of so solemn an occasion the Archbishops also propose that wherever possible the observance should begin on the two preceding days; that Friday, December 31st, the closing day of the year, should be kept as a day of self-denial and of penitence for the manifold sins and shortcomings whereof we are conscious as a people; and that on Saturday (New Year's Day), at such times as may be most convenient, services should be held and opportunity given for quiet in preparation for the Holy Sacrament and other services of the Sunday thus specially appointed. It is not proposed to issue centrally any new forms of special prayer. The Archbishops are permitted to state that their proposed observance of the opening Sunday of the year 1916 meets with the entire approbation and endorsement of his Majesty the King.

"Our Place in Christendom"

The subject of the lecture delivered by the Rev. Dr. Figgis, in the course of lectures at St. Martin's-in-the-Fields on "Our Place in Christendom," was Councils and Unity.

He began by citing Cardinal Francesco Zabarella, the learned canonist at the time of the Great Schism of the West in the fourteenth century, as saying, "If we consider the root of all troubles which the Church has suffered on many sides, we shall see that it all arose from the omission of Councils." Dr. Figgis proceeded to trace the rise, development, and failure of the conciliar movement of the fifteenth century in the West, and then went on to consider its governing ideas. The movement failed because the forces making for papal absolutism in the Renaissance period were too strong. And yet its influence was not over; among other results were the famous Gallican Articles drawn up and defended by Bossuet. The old French Church never ceased to honor the names of Gerson and D'Ailley. We in England, declared Dr. Figgis, have much to learn from the conciliar movement. Nor was the part played at Constance (the chief council of the movement) by Englishmen such as Bishop Hallam of Salisbury to be despised. What, then, did Constance stand for?

> "It stands [in part] for the doctrine of a living, developing Church respectful of precedent, but not bound up in a legal system; for reform on conservative lines, upsetting ancient landmarks as little as may be; for the power of the Church to deal with circumstances as they arise, and the discovery of new expedients; for a respect for the rights of the laity, as against the most dangerous of all doctrines proclaimed in the *Encyclical Pascendi Gregis* that the position of the laity in the Church is purely passive, a doctrine destructive of civil and religious freedom."

The principles proclaimed at Constance and Basle are "the safeguard against the all-devouring autocracy of Rome, which has taken over the ancient legal notions of the sovereign emperor and applied them to the Popes." No less are they preservative against mere individualism, and the "disorganized anarchy of a Christendom divided into warring sects."

The fifth of this course of lectures was delivered last week by the Rev. Professor Whitney of the chair of Ecclesiastical History in King's College, London University, who had previously lectured in the course, whose subject this time was the Papacy and the Reformation. At the outset he defined the sense in which he took the name and the period of the "Reformation." They must not take (as is often done) just a few years at the beginning of the sixteenth century, but must take in at least the whole of that century, and they ought to include even half of the seventeenth century. Reference was made to the great forces at work towards the end of the Middle Ages. There was a shifting of the stress from the corporate to the individual life. There was thus a special task laid before the Church, and it was "part of the tragedy of the Reformation how the Church met this task." Undoubtedly the Council of Trent raised greatly the tone of the Roman Church. But the *placet* majority on the question of confirmation from the Pope for all they had decreed really closed the long controversy between Pope and councils. Henceforth the Pope was supreme in the Roman portion of the Church. The appeal of the English Church against the Papacy in the sixteenth century was justified at the time; and it has been increasingly justified even in our own generation. The learned professor adduced certain facts in the relation between the Renaissance Papacy and the civil power in the national states to show that the drastic action of Henry VIII was not an isolated case; that the breach between England and Rome was not due to his so-called "divorce." The Elizabethan "Settlement" was not open, he maintained, to criticism as being based upon royal supremacy. The Church was to have its own self-government. It was noted that Archbishop Parker's position, "Catholicism without the Pope," as is the expression sometimes used, was deliberately taken up. The Church in England was driven by its appeal to "a wider and more historic basis of unity than the ever-growing Papalism cared to claim.

The Bishop of Oxford

The Bishop of Oxford contributes to the November number of his *Diocesan Magazine* the third of his short articles on the present situation in the Church caused by excessive individualism and sectional movements. He feels quite sure that the time has come when we must retrace our steps in the Church as in the State.

"We must reassert the central authority, and that on a basis which shall be unquestionably spiritual and legitimate, so that the Church shall be governed not merely by ancient rubrics and canons, but by its own Spirit-guided mind." What is, he asks, the real and intelligible Anglican position for these times which it is worth great sacrifices to maintain and realize? In a certain sense the "Reformation Settlement" in England was anything but a settlement. It was stamped with features, theological and political, of the sixteenth and seventeenth centuries which have passed away. But mercifully these accidents of the Anglican settlement were not erected into decisive dogmatic requirements. Behind them all general principles, capable of permanence and of value for all time, were enunciated and remain as the real foundation of the Anglican system. These were (1) the Catholic Creeds and decisions of the ancient undivided Church about the Person of Christ; (2) the ancient system of Ministry and Sacraments; and (3) the principle that nothing can by the Church be made dogmatic, or required of the conscience of Christian men, except what is confirmed in Holy Scripture, as being part of the original Apostolic preaching, or can be concluded and proved by Holy Writ. The Bishop holds, then, that, if the English Church has a real message and vocation, it is because she embodies these ancient principles of a liberal or comprehensive Catholicism. This, of course, continues the Bishop, is, in certain circles where Catholicism is identified with the Roman system, an unpopular idea. Now two things concerning the Roman system seem to him self-evident:

> "First, that it is in the highest degree absurd to attempt even temporarily to separate the Roman system generally from the authority of the Papacy. In fact, if there exists anywhere in the world a system which has a center and coheres with its center, it is the Roman system, and the center which alone renders its distinctive doctrines and practices tolerable and justifiable is the Papacy, understood as the Roman Church understands it. There can be no Romanism without submission to the Pope. Secondly, that the Roman Church cannot claim to be the whole Catholic Church. If it was ever possible to ignore the Eastern Church it is no longer possible. We suppose that the Russian Church will bulk bigger in the eyes of the world as the century passes on. There is no justification for refusing the claim of the Eastern Church as a whole to be the lineal inheritor of the Church of the Greek Fathers, a portion of the Church Catholic which cannot be ignored; and if so, then there is more than one type or kind of Catholicism. For the Russian Church differs from the Roman not merely in respect of this or that doctrine or practice, but in its spirit and atmosphere. It is a different kind of Catholicism. Moreover it disposes of the Roman claim to be by itself the Catholic Church. Like a great breakwater, it throws back the whole force of that claim long before it reaches us; and so in fact it gives us the room we need. It justifies our fundamental appeal beyond Rome to the ancient and undivided Church."

Moreover, anyone who regards the Roman Church as not the whole Church but a "markedly onesided development" of Catholicism will recognize that there lies with Rome in a great measure the responsibility for the Protestant reaction of the Reformation. It is the vocation of the English Church, a vocation for which, in spite of all its pitiable weaknesses, it appears to be marked out by a manifest divine providence, to maintain on the basis of the Catholic Creed and system "the largeness, the comprehensiveness of the Catholic Church"; it is to seek to show how much of what is now separated in many sects or divided portions of Christendom is capable of being held together on the Catholic basis. But if so, the first business of Anglicans is to attend to their own coherence. And here the Bishop gets to his point:

> "I believe that if the Church of England is not to go to pieces it must recover, speedily and not merely in some remote future, the power which it ought never to have suffered itself to lose, the power of binding or loosing with which Christ endowed His Church. These words 'binding' or 'loosing,' and the sister

words 'remitting' or 'retaining sins,' describe nothing else than this—the power of the spiritual society as a whole, first in legislation and then in disciplinary action, through its divinely-appointed ministry, to assert itself over all its members and to claim their allegiance."

Only when English Churchmen have insisted on recovering the powers of self-government and discipline which belong to the Christian Church shall they be able to put their principles to the proof, and make their proper claim on the allegiance of their members, and find out what is "our real worth among the communions of Christendom." J. G. HALL.

THIS NATION FOR CHRIST

Lord, in our boundless need,
Striving to sow good seed—
The Seed of the Gospel of Christ—in the hearts of poor, perishing men—
Strengthen our faith, we pray;
Grant us Thy grace, to-day:
Answer our fervent prayer, and hear when we say, Amen.

Grant us, O Lord, this nation for Christ;
By faith we aspire,
O grant our desire:
Lord, give us this nation for Christ!

Lord of all love and light,
Come in Thy holy might:
Kindle a fire in our spirits, made bright by a sacred flame;
Conquer the hosts of sin,
Grant us dear souls to win:
Gladden our hearts with Thyself, with a love of Thy Holy Name.

REFRAIN

Glory, O Lord, to Thee,
Honor and praise shall be
When all the redeemèd shall bow at the foot of the Great White Throne.
Blessèd for evermore—
Sorrow and sighing o'er
All Thy dear children shall be when the Saviour shall claim His own.

REFRAIN

(Words and music by P. B. Peabody; copyright applied for.)

WHEN A MAN IS CONVERTED

WHEN RELIGION has a real hold on a man, when he is converted, he is literally a different man from what he was before—different from those to whom the awakening has not come. The outward change may not be great. He still shares keenly in the common life of work and amusement. But his outlook, his purpose, and the value he puts on things, are quite changed. Not once or twice only, but many times in my life as a schoolmaster and a college tutor, I have seen the change come. I have seen boys and men refuse the pleasant path which lay open before them, and choose a life of drudgery and narrow means that offered little hope of men's praise, only the reward of duty done. Or they might make no outward change at all, and follow to the end the career they had chosen, as soldier, lawyer, man of business, or what it might chance to be; but with a new meaning for success, a new sense of their duty to God, to their neighbor, and to themselves. And I am as sure as that I stand here, that it was Christ who worked that change, and that He can work the like radical change in all men—if we will. But it is desperately hard for any one of us to make the effort of will which is necessary for effective belief. We can see the truth for every creature but ourselves. We can see that their natural instincts and tolerated practice are deplorably at variance with the ideal which is to bring salvation to the world; that their character needs a revolutionary change, a new motive, a new outlook. And we cannot deny that they are men of like passions with ourselves. And yet we are sure that our ways, our ideas and opinions, our conventions and habits, must be somehow consistent with Christianity. They are so comfortable, so hallowed by usage, and, as we are convinced in spite of apparent discrepancies, so essentially moral—in a word, so clearly right and reasonable—that any doctrine which conflicts with them must be questionable if not heretical. But, in fact, every unconverted life is equally remote from the spirit of Christianity, if I may use an old-fashioned phrase, equally displeasing to God.—From Peile's *Reproach of the Gospel*, Bampton Lectures for 1907.

WHEN CHRIST promises us eternal life, He does so as being the master and giver of it, as holding that life in His hands, as being able to give it to whom He pleases; but, at the same time, He implores us to accept of it. In all His words we feel that His most vehement desire is to make us happy; it is in the fulness of His heart that His mouth speaks, offers, promises; in a word, His lips overflow with grace, and His enemies wonder at His words full of wisdom and authority.—*Treille.*

THANKSGIVING DAY IN NEW YORK

"Preparedness" Was a Common Sermon Topic

METHODIST CONGREGATION RESTORES WESLEY'S "FORM FOR MORNING PRAYER"

New York Office of The Living Church
11 West 45th St.
New York, November 29, 1915

THANKSGIVING DAY was well observed in New York City and adjacent places. Good attendance is reported at the special services. The local assembly of the Brotherhood of St. Andrew attended a corporate celebration of the Holy Communion in the Cathedral of St. John the Divine. Bishop Greer officiated and made an address.

A circular letter was sent last week to parochial clergy and ministers by the conference committee on National Preparedness, urging them to preach on preparedness on Thanksgiving Day. With but few exceptions in the larger churches, the request was honored. The customary dinners for the poor and afflicted were given in public, city, and other institutions. While chrysanthemums were never so cheap or plentiful in New York, it is more cheering to hear that there is less unemployment, and consequently less suffering in and about New York than has been in the corresponding months for a number of years.

A Methodist Restoration

In the days of much inconsiderate fault-finding with the Book of Common Prayer (which *The Archbishop's Test* has helped to dispel), perhaps the following from a New York daily will be of interest to Churchmen.

"BACK TO OLD FORM OF WORSHIP.

"By unanimous vote of the official board, St. Andrew's Methodist Church restored the Form for Morning Prayer, as originally arranged from the Book of Common Prayer of the Church of England 'for the people called Methodists,' by John Wesley, and adopted at the organization of the Methodist Episcopal Church in the United States at the Christmas General Conference in Baltimore, 1784. While this liturgy is retained by the British Wesleyan Methodists, it fell into disuse in the United States. The General Conference of 1892 adopted a simpler form. Subsequent General conferences have extended the form, more nearly approaching again the original order of worship prescribed by John Wesley. Stevens, in his History of the Methodist Episcopal Church, says:

" 'The General Conference of 1784, organizing the Church, agreed to form a Methodist Episcopal Church in which the liturgy as presented by the Rev. John Wesley should be read. This organic provision has never been formally repealed, and any Methodist society could legally adopt it.'

"In going back to the beginning of Methodism, and restoring this original order of worship, of which John Wesley said: 'I believe there is no liturgy in the world, either in ancient or modern language, which breathes more solid, Scriptural, rational piety.' St. Andrew's Church hopes to make its services more worshipful and helpful in every way to the congregation. Believing in the wisdom of adapting its services so far as possible to the needs of all people, and realizing no 'one form' can ever be perfectly suited to all, this Church will retain the more informal order of worship for its evening service."

Organ Recital in Synod Hall

A large and enthusiastic audience attended an organ recital given in Synod Hall, under the auspices of the Laymen's Club of the Cathedral of St. John the Divine, on Wednesday evening, November 24th.

The performer was Channing W. Lefebvre, F.A.G.O., assistant organist of the Cathedral. He was assisted by J. Irwin Mutch, baritone, of the Cathedral choir. The programme consisted of six selections from music dramas of Richard Wagner. The interest in the performance was enhanced by comments on the selections, and a reproduction of the most important leitmotivs in musical notation, which was appended. Regret has been expressed that there had not been more advertisement of this musical treat.

Church Club

The Church Club held its regular meeting at 53 East Fifty-sixth street, on Tuesday evening, November 23rd. The appointed speakers were: The Rev. Dr. Ernest M. Stires, Mr. Stephen Baker, and Mr. Charles R. Lamb. The members were urged to avail themselves of the opportunity to be informed upon the work accomplished at the recent diocesan convention.

St. Mark's-in-the-Bowerie

St. Mark's-in-the-Bowerie is planning for its annual festival on St. Nicolas' Eve, Sunday, December 5th. The exercises will include the unveiling of a bust by Toon Dupuis of Petrus Stuyvesant, the gift of the government of her Majesty Queen Wilhelmina of Holland, to be placed on the site of the Dutch Reformed Church at the corner of Second avenue and Tenth street. His excellency, the minister of Holland, Chevalier Van Rappard, will make the presentation at 4 o'clock, when the bust will be placed upon a temporary

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PHILADELPHIA MINISTERS AND THE STONEMEN'S FELLOWSHIP

They Urge Modification of the Ritual

ORCHESTRA ASSOCIATION WILL GIVE FREE SUNDAY CONCERTS

The Living Church News Bureau
Philadelphia, November 29, 1915

AT the scheduled meeting of the ministers of the city to protest against the "ritual" of the third degree of the Stonemen's Fellowship held on Friday afternoon in Arch street Methodist Church, a set of resolutions were passed after considerable debate, and a committee was appointed to see the Rev. Mr. Stone and Mr. George Wharton Pepper. The committee has been instructed to urge a modification of the "ritual." The resolutions, after reciting the genesis of the movement and expressing favor for it should the desired modifications be made, go on to say on what terms all the ministers of the city can join in it. They say that at the beginning, and during the days when the fellowship was a club in the memorial chapel of Holy Trinity, there could have been no objections to the "ritual," since it was for and in the "Episcopal" Church, but when members from all denominations were invited to unite themselves with the club the "ritual" should have been changed to meet the new conditions.

The resolutions number six, but the fourth clearly states the attitude of the protesting ministers. This says that:

"We had hoped to find in this movement the beginning of the long-desired union of the forces of Protestant Christendom. But it is hardly necessary to say that such a union presupposes the frank recognition of the equality of all believers in the Lord Jesus Christ and the parity in ecclesiastical standing of all ministers of the gospel. Union can never be possible on any other basis.

"This is not a time for prelatical assumptions. He who would forbid others the fellowship of true believers because they follow not him in matters of doctrine or polity would be guilty of wrong against Protestant Christianity and of a sin against God.

"To deny the parity of ministerial orders by demanding an acknowledgment by confirmation 'of the fact of episcopacy' in a movement like this is to dash the hopes of those who are looking to it as an advanced movement in behalf of Christian union and to render useless any further talk about a 'conference on Faith and Order.'"

The meeting expressed itself satisfied that the interest which Mr. George Wharton Pepper has had in the reunion of Christendom would cause him to use his influence for the modification for which they ask.

Much discussion has been aroused in this city by the decision of the Philadelphia Orchestra Association to have a series of three Sunday afternoon concerts to be held in the Metropolitan Opera House on the dates, December 19th, January 23rd, and February 6th. Admission to these concerts will be by ticket and free. Several of the ministerial associations of the city have passed resolutions condemning the concerts as likely to lead to the desecration of the "sabbath." The subject has been taken up in the pulpit and public press, and feeling has become strong. In the Saturday issue of the *Press*, the Rev. David M. Steele wrote strongly in favor of the concerts, but took exception to the free character of admission. He said that he favored any change in the law which should be necessary in order that concerts should be given on Sundays for the benefit of the music loving public, and said that Philadelphia stands almost alone among large cities in frowning upon them. But he expressed himself in favor of charging an admission fee, in order that the people should not be pauperized. Philadelphia has very strict laws, commonly called "blue laws," which forbid anything on Sunday having the nature of entertainment. Until very recently all the public buildings were closed to sightseers. Only recently was Independence Hall opened for a short time each Sunday. Mr. Steele argues for the advantages which shall come to the city through a more liberal interpretation of laws or for more liberal laws. In the meantime the ministers of the various denominations are seriously disturbed.

Free Sunday Concerts

St. Clement's Day was fittingly observed in St. Clement's Church with appropriate services beginning on the eve. The service of Evensong was sung at eight o'clock, with procession and solemn *Te Deum*. The Rev. T. S. Cline of Grace Church, Mount Airy, preached the sermon. In the processions were the beautiful banners of the parish. On St. Clement's Day provision was made for the communions of the people at six, seven, and eight o'clock. At eleven o'clock there was a solemn Eucharist with procession, Gounod's *Sacred Heart* Mass being sung by the choir. The Rev. C. C. Quin was celebrant, assisted by the Rev. Messrs. Caine and Millett, as deacon and subdeacon. The Rev. John Mockridge, D.D., rector of St. James' parish, was the preacher. Some of the other clergy in the procession were the Rev. Dr. McComas of St. Anne's parish, Annapolis; the Rev. S. N. Craven of St. Mark's parish, this city, and the Rev. F. D. Ward of St. Elizabeth's parish. Mr. Henry S. Fry was the organist and choir director. The high altar was beautifully decorated with large chrysanthemums, as also was the altar in the Lady chapel. On Tuesday evening the annual parish tea was held in the parish house. Music was furnished for their entertainment and refreshments were served.

The twenty-fifth anniversary of the Rev. C. L. Fulforth, as rector of the Church of the Messiah, Port Richmond, was observed last Sunday. The choir tendered their rector a reception on Friday evening and presented him with a box of silver money. On Sunday the anniversary was begun with a corporate Communion of the parish at 7:30. At the 10:30 service the rector preached an anniversary sermon in which he referred to the progress of the parish during the past quarter of century. During that time there has been a steady growth and the property has been much improved and enlarged. Several memorial windows were put in during the past three years. On Tuesday evening the men's club, which is a strong parish organization, tendered the rector a reception, at which time the Rev. H. Cresson McHenry was the chief speaker. EDWARD JAMES MCHENRY.

Anniversary Service

THANKSGIVING DAY IN NEW YORK

(*Continued from page* 166)

base near the tomb of the last governor general. Several social events are to be held in the week following.

Funeral services for the late Mrs. J. Selden Spencer were held on Wednesday, November 24th, at Christ Church, Tarrytown, where her husband and son each served as rector. The present rector, the Rev. R. C. Hatch, officiated, assisted by the Rev. H. B. Wilson, rector of St. John's Church, Gibbsboro, N. J. Many old parishioners were present to pay the last tribute of respect to the sweet woman who had lived among them for half a century. The remains were brought from her late residence at Mountain Lakes, N. J., and after the services in the church she loved so well were interred in Sleepy Hollow Cmetery.

Funeral of Mrs. J. S. Spencer

On All Saints' Day George L. Gilham completed forty-five years as sexton of Christ Church. To mark the end of this long service, and to honor him in his activity and devotion to the parish, which is as great as at any time since 1870, when he began in the old Christ Church that stood in Fifth avenue, the parish presented Mr. Gilham with a silver loving cup that was filled with gold coins, and made announcement of the establishment of the George L. Gilham Memorial Fund which is to provide the parish with prayer books and hymnals for all time. The Sunday school presented Mr. Gilham with a silk flag and staff. The rector, in making the presentation, said the characteristic of Mr. Gilham's service is and long has been efficiency.

A Sexton's Long Term of Service

The New York diocese having acted favorably upon the clergy pension fund plan, Bishop Lawrence of Massachusetts, chairman of the General Convention committee, began on the Sunday next before Advent his work in raising the $5,000,000 fund. His first address was made at the Church of the Incarnation, where his point was not that the clergy must be cared for, although he mentioned the justice of such course, but that to pension clergy is to take one long step toward efficiency. He declared that an efficient parish is as much to be desired by the laity as by the clergy. New York made the condition, alone of all other dioceses, that $5,000,000 is to be raised before New York accepts the plan.

Clergy Pension Fund

The brick building and ground, one-time property of the Church of the Intercession, was sold this week. The lot comprised the block front in the west side of Broadway, from 158th street to Fort Washington avenue. The building was used for church services from 1872 until the congregation, having become a chapel of Trinity parish, left the old building and occupied the new and noteworthy church erected on a part of Trinity cemetery, at Broadway and 155th street.

Sale of Old Church of the Intercession

The newspapers report that the new owner of the property "contemplates razing the old church and improving the site with a taxpayer." For the benefit of those who have drawn a mistaken inference from the latter part of the statement, it may be stated that taxes have been paid ever since the property ceased to be exempt by its non-use for religious services.

"LET US CONSIDER one another to provoke unto love and to good works," says the writer to the Hebrews. Let us lay to heart these words of Scripture, and may we all be agreed in resolving that, as the Lord has cast our lot together, we will all of us consider each other to provoke unto love and to good works. Then shall we be ever more worthy followers of Him who throughout His life supplied the first and strongest stimulus to love and good works; awakening in us, by the fulness of His divine love, the purest responsive love, that of gratitude; while by His knowledge, the living knowledge of the Father with whom He is one, He becomes to us the Truth, teaching us the works which we are to do, and towards which we are to encourage each other.—*Schleiermacher.*

PHILANTHROPIC PROBLEMS IN BOSTON

A Resume of Organized Charities

"DAYS OF DEVOTION" AT THE CATHEDRAL

The Living Church News Bureau
Boston, November 29, 1915

A FORTNIGHT ago an account was given of works of charity conducted by the City Mission of the Church. To-day some general philanthropic problems, and the attempts to meet them by secular agencies, will be referred to. Such subjects are very much in mind here just now, owing to the remarkable exhibition lately held at the State House, on "city planning." Nowhere, probably, is such planning more needed than in Boston, where, as it has been said half-humorously, the chief planner of the streets was a cow. The city, like "Topsy" has, for the most part, "just grown and has grown topsy-turvey." The problems due to this haphazard growth are many and acute. The Women's Municipal League's section, in the exhibition above referred to, was a vivid portrayal of the housing (?) conditions in some of our worst slums. Human beings, in many cases, are living in places and under conditions unfit for brutes. Damp, unlighted cellars, with indescribable sanitary arrangements, and extreme overcrowding, result in sickness, vice, and crime, and make it nearly impossible for a child to grow up unsmirched.

A good many of us have vaguely surmised these conditions, some of us have come into actual contact with them, but the Women's League has brought them squarely before the whole population. The photographs taken by devoted members of the League and displayed at the State House are startling and we believe that they will be instrumental in stimulating public opinion to make real efforts at amelioration. A striking fact brought out is that deplorable conditions are not confined to one or two quarters, nor is their presence by any means always to be suspected from the outward appearance of the buildings. They are, indeed, so widespread, as to be a serious menace, not only to those forced to live in them but to the general good health and welfare of the entire city. An unsterilized milk bottle, for instance, from one of these plague-spots, may often be the carrier of its germs to those in a favored section. One especially interesting feature of the exhibit was the model grocery shop, about six feet square and showing how such a place should be managed—as spick and span as possible. Its companion in another model showed, how such a place is, in fact, too often managed. These models are sent around the different quarters for inspection by old and young and it may be hoped that their graphic lesson will produce good results. The courageous and indefatigable lady who made the photographs of the most places exhibited says, "It is the vision of that day when the light that is breaking will reach every nook and corner that keeps us at it; that enables us to battle with the depression, discouragement and weariness within ourselves; and helps us share and lighten the load of those under the ban of a common oppressor." Such devoted worker can say, by faith, with St. Paul, "The night is far spent, and the day is at hand." Let us all do our part in casting off these appalling works of darkness.

The past year was described as one of the hardest in the history of our Associated Charities by President John F. Moors, at the recent annual meeting. The unemployment of last winter caused unusual financial demands upon the society, but the gifts of the public to the work was also unusually generous. Last year 4,913 families were cared for and $57,848.50 was expended, leaving a deficit of over two thousand dollars. At this meeting a paper was read, which showed that the lack of coördination among charitable organizations was almost beyond belief. It may safely be said that probably no city in the country gives more generously to charity than Boston and the number of our charitable institutions reaches into hundreds; so that it must have been a poorly instructed person who exclaimed on seeing the sign, *Massachusetts Charitable Eye and Ear Infirmary*, "I am glad that there is at least one charitable eye and ear in this state." One difficulty we experience, owing to the great generosity of our citizens, is apparent duplications of agencies. Some sort of central management or supervision is needed and this need is being considered by members of the Boston Chamber of Commerce and other workers. Too often sentiment comes in to prevent consolidation. A few facts and figures will serve to make concrete the extent of a part only of Boston's charities: These own and occupy real estate valued at about $20,000,000. This property is exempt from taxation, but is not a source of income and indeed costs the societies over $500,000 yearly for repairs, etc. Salaries and wages paid employees amount to $1,610,196, partly met by income from investments, but still $580,144 must be thus spent of the money given each year before any distribution in the charitable line begins. Bostonians have contributed to the establishment of these societies the sum of $42,399,366—a per capita contribution far in excess of the cost of all our normal, high, and Latin schools. The employees number 3,338, almost as many as are in the city's school department, and the average yearly compensation is $485. Last year it cost these societies $5,089,904 to give aid to 238,985 people, of whom 21,074 paid back what they received and 45,309 paid back in part. These charities, for which figures are given here, include only a part of those in the city, excluding the City Hospital, the Salvation Army and various other agencies. Those referred to have such a wide scope that a person in need of aid for almost any purpose may procure it—if he only knows how to find the proper agency.

Finally, to speak of one special institution: The West End Rescue Mission, at 42 Green street, is in one of the "toughest" districts of to-day—sixty years ago it was the "court end of town"—and is hoping soon to erect a building costing $100,000. Its purpose is to reduce mendicancy to a minimum. Any charitably disposed person who hates to refuse the beggar on the street or at the front door, can secure cards from the mission and give out to each applicant, who on presenting it will receive expert attention and what assistance is really needed and the bill will be turned over to the sender. How much better this is than unwise gifts of money direct to men and women who too often are professional beggars. The Church Rescue Mission has the same arrangement. The West End Mission plans to be largely self-supporting by an industrial system of stores and repair shops located in various parts of the city, where goods received will be renovated and sold at a slight advance over cost.

Much good is anticipated from the "days of devotions," at the Cathedral, which are of an unusual character. These are not held for certain organizations or groups, but are meant to be, literally, for *all* people, so that even the chance passer-by, no matter how much a stranger to religion, is invited. The first one was held on November 26th, and others will be on the last Friday of each month. The purpose of these days is to enable people to realize God's presence with them and in the world; to remember to turn to Him, to weigh values, to think. The characteristics of the days are quiet, rest, calm. People are to be helped to a realization of their direct relation to God, and so they will develop restful, courageous personalities and be able to do good to others. "We are poor," says H. E. Fosdick, "not in natural prosperity, or organizing skill, in intellectual ingenuity, but in convincing personality. The real poverty is poverty of character and that is due, in large measure, to the lack of those spiritual disciplines and fellowships which are included in genuine prayer."

At the Cathedral

At the dinner of the diocesan Church club, "the Episcopalian Club," last Monday, Dr. Charles A. Eastman, a Sioux Indian, was the speaker. He wore an Indian chief's costume and spoke on the philosophy and religion of his people. He contrasted their behavior advantageously with that of some people, when he declared that though pushed out of their lands and fighting desperately for years "they have never been accused of blowing up a factory, or railroad bridge, or robbing a train."

Church Club

The Boston Local Assembly of the Brotherhood of St. Andrew has quite an extensive programme for St. Andrew's Day. At 7:30 and at 8 A. M. there will be celebrations of the Blessed Sacrament in the Church of the Advent and the Cathedral, respectively. Supper will be served at the Advent, followed by a conference on "the Model Chapter Meeting," led by Mr. George H. Randall, of the national office, and that in turn by a devotional service, with an address by the Rev. F. W. Fitts, of St. John's Church, Roxbury.

Boston Local Assembly

Trinity Church, Boston, is mourning for the loss of a much esteemed communicant, Dr. Grace Wolcott, who was widely and favorably known in the community at large. Many eminent physicians and surgeons, as well as other representative people, were present at her funeral. In speaking of her Dr. Mann said "she had won an honorable place in her great profession. But the dearest interest of her life was the cause of Christ and His Church."

Death of Dr. Grace Wolcott

At Grace Church, Everett, the rector, the Rev. Malcolm S. Taylor, has begun a systematic effort to ascertain how many of those carried on the parochial register actually receive the Divine Sacrament in a year. At the start of the season "Communicant record cards" were given to each of the five hundred confirmed persons on the list. According to these cards 308 have received Holy Communion and 192 have not received. Mr. Taylor truly says: "It is a striking comment on the real need for some such system that no one is in a position to say whether this is a good or a bad record, as compared with other parishes. . . . In itself, this record seems to me a poor one." Is it, indeed, "a poor one"? It would be most interesting if we could secure a general knowledge of this matter.

A Record of Communicants

November 28th was the Feast of the Dedication, at the Church of the Advent, Boston, and was duly observed with services appropriate to a high day and a historical sermon by the rector. It was the seventy-first anniversary of the first service, in the upper room in Merrimack street, on Advent Sunday, 1844, the twenty-second anniversary of the consecration of the present building and the thirteenth of Dr. van Allen's incumbency.

Church of the Advent

J. H. CABOT.

THE SUNDAY EVENING SERVICE IN CHICAGO

Our Correspondent Makes a Tour of Investigation

WORK AMONG BOHEMIANS ON THE SOUTHWEST SIDE

The Living Church News Bureau
Chicago, November 29, 1915

ON all sides one hears complaint of the lack of attendance at the Sunday Evensong. Feeling the same lack in my own parish, I recently made a point of visiting different representative places of worship using different types of service, to see if a comparison of the various types would help in the meeting of what seems to be a Church-wide problem. Visits were made to a large and well-established Episcopal church ministering to prosperous people, to a well-known Roman Catholic church in the slums of the West Side, to a religious meeting of the Gideons at a Methodist church on the South Side, and to the Sunday Evening Club, which claims to minister to all sorts of men, irrespective of creed.

The service at the Episcopal church was choral Evensong, well sung by a large, well-trained, vested choir. The psalms and the chants were sung to Anglican settings. The full order of Evening Prayer was intoned correctly by the rector, and there was no sermon. There were less than fifty in the congregation of this large church. The effect of the service was coldness. It was brief, well taken, beautifully sung, but it was stiff, stiff as traditional cathedral Anglicanism. Evidently it did not suit the American temperament.

On a recent Sunday afternoon I attended musical Vespers and Benediction at St. Patrick's Roman Catholic Church on West Adams street. The church was filled with a congregation, most of whom were poor, simple folk. The Wets' Parade outside was no counter attraction to them. The music was splendid, the priest gave an interesting and direct talk of about twelve minutes in length, and the whole service lasted just an hour. There was a naturalness and a sincerity throughout from the simple singing by the people, who sat through the psalms, to the straight words of the honest, kind Irish priest.

Recently the National Cabinet of the Gideons met in Chicago, and I was invited to a supper and meeting held for them at the Woolley Memorial Methodist Church on the South Side. This remarkable organization, which began in 1899 in an hotel bedroom in Wisconsin, and which had three men present at its first meeting, has now an active membership of 3,500, a membership open to all Protestants. The business of the members of the order is "to sell goods, to bring Christian influence to bear on commercial travelers (of whom there are 600,000 in the United States), to lead them to Christ, and to put Bibles in hotels." The number of Bibles placed so far is 300,000. Nearly 200 Gideons were at the meeting in the Woolley Memorial Church, and while supper was being served, they sat and sang gospel hymns. When supper was over a short programme of music and speeches was given, and an earnest layman closed the meeting with prayer. The meeting, which lasted just an hour, was simple, genuine, and natural.

The Sunday Evening Club is meeting regularly at Orchestra Hall. It has entered on its eighth year, and has maintained an average attendance of 2,400. Some of the leading men of the land are speakers at its services. At each service some well-known business or professional man takes part, usually reading the Scriptures, or leading in prayer. Mr. D. R. Forgan, president of the National City Bank, took part in the service of November 21st. Here again is naturalness and unconscious simplicity, which attract the people.

Good music, good preaching, personality in the preacher, these all help, but that which, with a sense of God's presence, draws men, hungry always for religion, is a simple, natural service conducted as we may think our blessed Lord conducted his services and his meetings. Whenever good men have unbent, have been simple and natural in their methods at services, they have attracted the people. Father Stanton was one of these. St. Alban's was always full, and it was the simple naturalness of the man in his priesthood, preaching, and ministry that drew the people.

The Dean of the Cathedral in Boston has struck the same note of naturalness, brevity, and unconscious simplicity in a series of services, on the porch or in the church, which are true to liturgical principles. A Sunday evening service that I attended in the late summer was crowded.

The spirit of the Established Church of England persists in America. We try to render our services with all the dignity, beauty, correctness, and precision of the Anglican Church and we wonder why they are not popular. For one thing Americans are not Englishmen. For another, stiffness and self-consciousness are never popular, except in very exclusive society. Services wherever and whenever they are held in the spirit of the childlikeness of our Lord will always attract the people, irrespective of Churchmanship, liturgies, and sectarianism.

Work Among Bohemians

A quiet work is going on among the Bohemians of the Southwest Side, through the parish of the Good Shepherd (Rev. David A. Shaeffer, priest in charge). Efforts are being concentrated upon the children and young people, looking for greater results in the years to come. The Sunday school has increased within the last nine months from forty to one hundred pupils and ten teachers. One of the teachers and thirty-five of the pupils are Bohemians. Two Bohemians were recently confirmed, making a total of twelve Bohemian communicants in the mission. More have been confirmed in the past who have moved away. A parish house to be used as a social center for this community of interesting and gifted people is an urgent need, if the work among them is to be done efficiently and quickly. Those who heard the earnest appeal for the Bohemians made by the late Bishop Toll in his last convention address know the importance he placed upon this field for the Church's ministrations.

St. Edmund's Mission

St. Edmund's mission kept its patronal feast by a celebration of the Holy Communion on the Feast of St. Edmund, Saturday, November 20th, and by two celebrations at eight and eleven o'clock the next day. On the evenings of November 21st and 22nd there was given at 7:30 in the church itself the missionary mystery, *The Great Trail*. Seventy of the young men, women, and children of the mission took part, all hard-working people. The church was crowded on Sunday evening, many standing, and its seating capacity filled on Monday evening. The altar was curtained in with just an opening to reveal the cross and the lights and the flowers, much as in the manner of the altars of the early days of the Church. The rendering was most reverent and natural in the opinion of those present. The offerings were for diocesan obligations. The mystery was under the direction of Mrs. H. B. Gwyn, who is a recognized student of mediæval literature.

American Guild of Organists

A special service was held at St. James' Church on Sunday afternoon, November 21st, under the auspices of the American Guild of Organists. Four well-known organists took part, William Middleschulte, Albert Cotsworth, Robert R. Birch, and John W. Norton. The choir of the parish was assisted by the quartette from St. Paul's Universalist Church. A similar service was held on the Sunday before at St. Paul's Church, Kenwood.

The choirs of St. Paul's Church and of Christ Church sang Maunder's harvest cantata, *A Song of Thanksgiving*, at St. Paul's Church on the afternoon of November 21st.

Girls' Friendly Society

The annual meeting of the Girls' Friendly Society of the diocese of Chicago was held at St. Andrew's Church, on November 16th. The Rev. E. A. Bazett-Jones celebrated the Holy Communion and preached. At the business meeting which followed, the following were elected for the coming year: Mrs. Robert B. Gregory, president; Miss M. D. Hutchinson, first vice-president; Mrs. Alick Robertson, second vice-president; Miss Janet B. Irwin, secretary; Mrs. F. H. Bartholomew, treasurer. In the afternoon there was a conference of associates, and an interesting report was read by Mrs. Gregory of the twenty-ninth annual meeting of the Central Council at Worcester, Mass., November 3rd to 8th. The Girls' Friendly Lodge was discussed at the associates' conference. It is to be opened about January 1st in a large house at 128 East Ohio street, which has been leased for two years, and is being remodeled for the requirements of the lodge. The lodge will accommodate forty girls; about $2,000 is needed to pay for its furnishings. Holiday House has had a most successful year, and many improvements have been made there through the generosity of two friends of the society.

Daughters of the King

At the annual meeting of the diocesan assembly of the Daughters of the King, the following officers were elected: President, Miss Constance Prescott of the Epiphany chapter; vice-president, Miss Mary Pardee of the Church of the Transfiguration chapter; secretary, Miss Grace H. Kenyon of the Church of the Transfiguration chapter; treasurer, Mrs. Franklin H. Spencer of St. Simon's chapter. The diocesan chapters are making special efforts to help the Cathedral poor with contributions of food. The next meeting of the assembly will be at St. Mark's Church.

Death of Miss Kate S. Bishop

Miss Kate S. Bishop, daughter of the Ven. Edwin R. Bishop, first Archdeacon of the diocese of Chicago, died at the home of Mr. Clarence E. Morrison, 6500 Kimbark avenue, on Thursday, November 18th, at the age of 55 years. The funeral was at Christ Church, Woodlawn, on the Saturday following. The Rev. Charles H. Young, rector of Christ Church, said that Miss Bishop, in spite of her bad health which kept her indoors for many years, was a power in the parish, and led in a movement which secured the lady chapel for Christ Church. It was Miss Bishop, also, whose letter to the *Herald* in December last started a movement that lighted 100,000 candles in the windows of Chicago on Christmas Eve, "to light the Christ Child on His way."

Clerical Changes

The Rev. F. G. Budlong, rector of Christ Church, Winnetka, has accepted a call to St. Peter's Church, Chicago, where he goes on February 1st. He has been rector at Christ Church since April, 1912. He came to Winnetka from St. Paul, Minn., where

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SYNOD OF THE PROVINCE OF WASHINGTON

THE Synod of the Province of Washington, which opened its session in St. James' Church, Richmond, Va., on Tuesday, November 16th, was so successful as to lead the *Southern Churchman* to say:

"If, as we have every right to suppose, the synods of all the eight provinces of the Church were, or shall be, in spirit, purpose, and efficiency, like to that of the Province of Washington which met in Richmond last week, the provincial system has already justified itself.

"It was not a little General Convention. It did not imitate the procedure nor, in a single particular, trench upon the duties which belong to that great body. Neither did it anywhere infringe upon the prerogatives of the diocesan convention. The fears that have sometimes been expressed lest the Synod, finding not enough to do to occupy it, would busy itself with matters which did not pertain to it may be set at rest. This Synod, at least, found no time in the three days of its session for such impertinences, and its proper work was too engrossing to admit of temptation in that direction."

At the opening service the celebrant was the Bishop of Maryland, president of the Synod, while the sermon was preached by the Bishop of Pennsylvania. After the service the Bishop Coadjutor of Virginia, in the absence of the Bishop of the diocese, who was detained by illness, welcomed the Synod, presenting a letter from his Diocesan. Ten Bishops and a very large majority of presbyters and laymen were in attendance.

The missionary reports and the report of the Woman's Auxiliary were discussed during the afternoon. The splendid efforts shown within the Province to raise a million dollars for missions, general and diocesan, as determined a year ago, were shown to be so successful that there had been raised $150,000 beyond that amount. The work of the Woman's Auxiliary was enthusiastically commended as well by a rising vote. A conference on the missionary organization in the dioceses followed, while the evening was devoted to a mass meeting in the interest of missions, Bishop Brown presiding, and addresses being given by the Bishop Coadjutor of West Virginia and the Rev. Dr. W. H. Milton of Wilmington, N. C.

Reports on various phases of mission work were made on Wednesday morning, and the report of the Social Service Commission given by the Bishop of Harrisburg in the afternoon. Various phases of social activity of the Church within the Province were discussed, while a mass meeting in the interest of Social Service was held in St. Paul's Church in the evening, when Mr. John M. Glenn of New York and the Rev. Augustine Elmendorf of Newark spoke.

The Thursday session opened with a service of intercession for peace. After that, with some matters of business, the day was devoted to the subject of Religious Education, the Bishop of Erie taking the lead. The business sessions closed on that day with a thoughtful address by the president, followed by prayers and benediction. In the evening there was a mass meeting in behalf of religious education in St. James' Church, the Bishop of Erie presiding, when addresses were made by the Rev. Dr. S. U. Mitman, field secretary, Rear-Admiral Stockton, U. S. N., and Bishop Murray, whose address on the Responsibility of the Clergy, an exhortation to the people in behalf of religion in the home, will long be remembered.

According to the *Southern Churchman*, from which this report is chiefly drawn, there was exceptionally good attendance at all the night mass meetings, the largest churches in the city being filled to the doors on each occasion. Luncheon was served each day by the ladies of the Woman's Auxiliary, and there were important conferences on various subjects during the sessions. Very few changes were made in the official boards and officers of the Province. The provincial members of the Board of Missions as elected are the Bishop of Pennsylvania, the Rev. Dr. A. C. Thomson of Southern Virginia, and Mr. Oliver J. Sands of Virginia, the latter in place of Mr. George N. Reynolds. The Rev. William Cleveland Hicks of Cumberland, Md., was chosen to be provincial secretary in place of the Rev. Dr. G. C. F. Bratenahl, who, to the great regret of all concerned, resigned his position.

The next meeting of the Synod will be held in November, 1917, in Philadelphia.

The Woman's Auxiliary was in session during the same three days and effected a permanent organization with officers as follows: President, Mrs. Adams, of Pittsburgh; vice-president, Miss Davis, of Virginia; secretary-treasurer, Miss Carryl, of Pennsylvania. The directors were Mrs. Sioussat, of Maryland, Mrs. Coxe, of Bethlehem, and Mrs. Van Rensalear, of Washington.

The presiding officer during the session was Miss Louisa T. Davis of Virginia. The subjects for discussion were those connected with the work of the Auxiliary and with missions in general, and there were model mission study classes under several leaders.

ADVERSITY is more easily resisted than prosperity. We rise more perfect from ill-fortune than from good. There is a Charybdis in poverty and a Scylla in riches. Those who remain erect under the thunder-bolt are prostrated by the flash.—*Hugo.*

SPECIAL SESSION OF THE HOUSE OF BISHOPS

ON the request of a large number of the Bishops, placed in the hands of the Presiding Bishop, the latter gives notice that a special session of the House of Bishops is called to be held in Philadelphia on January 12th for the election of a Missionary Bishop of South Dakota, and for any other matter that "may lawfully be called in special session." The Presiding Bishop is now taking steps to discover whether a quorum of the Bishops will be in attendance. If a quorum is not promised in advance it is customary to cancel the call.

BISHOP OF NEW HAMPSHIRE ON PANAMA AND KINDRED TOPICS

IN his recent convention address the Bishop of New Hampshire gave a charge on the subject of The Church. After relating the fundamental principles of Churchmanship he proceeded to examine some of the questions that continually arise with respect to various phases of work with other Christians. He deemed it entirely unreasonable to hold that we shall have nothing to do with our brethren. There are some things we can do jointly and some that we cannot. He had frequently been glad to coöperate with them. Thus he was able recently to deliver a lecture at the summer school of the New Hampshire Sunday School Association "where we met on the basis of devotion to our Saviour," but it would be impossible to use in our schools the text books of the same association. He could take part in the Layman's Missionary Movement, but he could not "become a member of the New Hampshire Federation of Churches, with its expressed and applied theory of the absolute equality of all Protestant Churches, including the Protestant Episcopal Church, and its resulting recognized claim to weigh and report on all extensions of our work when we reach out with service and pastoral care to our Church people throughout the state."

Proceeding then to consider the recent action of the Board of Missions in determining to send delegates to Panama, he felt it his duty to record his formal protest against that action. He stated in some detail the reasons which led him to this action. It was condemnation of "Roman Catholic failures" at a time and a place at which none of their leaders were participating. Moreover he felt the action to be directly opposed to the spirit of the last General Convention, where, he said, "a refusal to give authority is at least an expression of unwillingness to have it exercised. In the face of this expressed unwillingness, I strongly object to the Board of Missions leaving its proper work, of directing our mission work, and taking action as an unauthorized executive committee, to mould the relations of the General Church towards other religious bodies." Finally, he regretted exceedingly that those who favored this movement were willing to override the protests of a minority of one in three, and added, "There has been a very real loss of confidence in the Board, and the united support that it had, it has seriously lost in part." While, therefore, his "enthusiastic support of the Board is killed" and his "confidence in its wisdom gravely shaken," yet he deemed it still his duty to work earnestly and loyally for the support of the Church and its work. He would work still harder than ever before to see that New Hampshire gives its full apportionment for domestic and foreign missionary work. "The Board will have trouble and distress enough in doing its proper work without our making our protest against its action take the form of robbing the Church's work of the support that we have been asked to give."

THE SUNDAY EVENING SERVICE IN CHICAGO

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he was rector of Christ Church. He had been assistant also at St. Paul's Church, in St. Paul, Dean of the St. Paul deanery, and chaplain of St. Luke's Hospital. He organized a newsboys' club in St. Paul in connection with the Association of Commerce. During his term at Winnetka a new parish house has been built and the congregation largely increased. Mr. Budlong is a graduate of Shattuck Military School, of Hobart College, and of the General Theological Seminary.—The Rev. Frank E. Wilson, who has recently become rector of St. Augustine's Church, Wilmette, writes in his farewell message to the people of St. Andrew's Church, where he served for nearly three years, that during his rectorship St. Andrew's was burnt and rebuilt, the parish reorganized, and that the record of official acts was 71 baptisms, 35 confirmations, 81 marriages, and 83 burials. The number of communicants increased from 330 to 400.

H. B. GWYN.

Bishop Aves on the Panama Congress

[EDITOR'S NOTE: This article from Bishop Aves (of Mexico), dated at Guadalajara, October 1st, is postmarked at Laredo, Texas, November 21st. It required all that intervening time to get it into the mail. In his covering letter to the editor, the Bishop writes that he has just received the Christmas and the Easter cards of those seasons last past. "It is only occasionally," he says, "that we can get letters out through private hands. Just now the city is threatened by the Villistas and we are pretty well cooped again. While writing this there are the sounds of fighting to the northwest and the wounded are drifting in. Americans here are rather apprehensive of their fate if Villa forces succeed in taking the city."

It seems quite probable, therefore, that Bishop Aves has written this with no knowledge of the storm that the action of "the President and Secretary of our Board of Missions," ratified, finally, after his letter was written, by the Board itself, has caused in this country. Certainly he has not received THE LIVING CHURCH from the publication office since, perhaps a year ago, the publishers learned that mail could not penetrate to him. The Bishop's view is therefore unbiased by the discussion of these months and is the cool, unprejudiced view of an expert in matters pertaining to Latin America.—EDITOR L. C.]

GUADALAJARA, JAL., MEXICO, October 1, 1915.

AFTER some seven months of almost complete isolation from the outside world a quantity of mail (mostly dated in February, March, and April last) has just reached me, among which are several pamphlets and circulars relative to a proposed Missionary Conference at Panama, in which I find my name mentioned as a member of a proposed commission on coöperation.

After serious deliberation on the scope and purpose of the proposed conference I sent at once to the chairman of the Commission on Coöperation my respectful declination to act in the capacity indicated.

Since taking this action I have discovered that the President and Secretary of our Board of Missions seem to have identified themselves, and therefore the Board, in a representative way, with the movement. It may therefore seem incumbent on me as a servant of the Church, employed under the Board, to show cause why I have declined to join officially in a project that has the approving interest of so many good people.

Though the grounds of my reason may seem inadequate, it will be a sufficient satisfaction if they are credited with a charitable sincerity that intends neither the disparagement of the great necessities that call for the proposed movement nor a depreciation of the worthy motives of those interested.

The economic purposes of the proposed conference—practical methods of coöperation, pooling of interests, division of territory, conservation of resources, better efficiency, and larger returns on investments made—these must appeal at once to the business sense of the average American. And it is doubtful if any one—our missionary boards not excepted—can have a more appreciative and painful sense of the great waste of time, effort, and expense involved in the "free lance" methods of missionary work pursued in foreign countries—or in this country at least—than the man in the field. It is not merely overlapping or crowding in the sense of having too many workers here or there—a condition that does not exist and is not likely to exist—but crowding in the sense of pushing, treading on the heels, and undermining or "absorbing" of one another's work. A pathetic instance that has happened just here will illustrate.

Some thirty years ago a man of exceptional ability and character came to this city with his young bride, and in time succeeded in establishing numerous (thirteen, I believe) missions in the surrounding towns. To-day there is but one of those missions remaining to the denomination that established them. All the others, I am told, have been "absorbed" by zealous missionaries of other names. Within the past year the city work of this good man has been turned over to another denomination and his native congregation, so the remaining native minister tells me, are indignant, and refuse to be treated "like old furniture."

Yes, there is need for Christian "comity," though it would seem hardly necessary to hold a conference to create it.

But the call for the Panama Conference is an acknowledgment of certain disabilities or ailments which seem to be inherent in "our unhappy divisions" and which render sectarianism incapable of doing adequately efficient work in the mission field. And it is well to look squarely into the face of this disability if we would judge whether a conference can cure it.

It is evidently a functional malady that results from a lack of organization. For, notwithstanding the beautiful name, "the Evangelical Church," so commonly applied to Protestant denominations collectively, we know, as soon as united and sustained work is attempted, sectarianism is neither a unity nor an organization, but a collection of units with their several and separate interests that are more or less self-centered.

To speak, as is so often done, of "the Evangelical Church" in its collective entirety as a "tree" with its many diverging branches, each bearing its good fruit, is to use a beautiful figure meant to express a glorious truth, but unhappily the analogy is not true, for a tree is an organized unity, while "the Evangelical Church" is an unorganized severalty. True, gloriously true it is mystically that all faithful people are branches of the Blessed Vine; and there is not a denomination in Christendom that may not point with grateful pride to the good works and saintly characters that are the expressions of its life. But no one, I think, will seriously attribute these good fruits to any peculiar virtue inherent in sectarianism as such, but rather to the abounding grace divine that will cause beautiful life to spring even from the shards of our broken state. Sectarianism is not an organism, nor is it a system, but a condition, an abnormal condition, and, economically at least, an evil condition, the products of which are waste, weakness, discord, confusion, perplexity, and the loss of witnessing power for Christ before a questioning world.

Can this evil condition be so amended by the application of a larger measure of comity and fraternal coöperation that the products will be economically great and good?

It would certainly appear so when we consider the statistical bigness and manifest zeal of our sectarianism in its manifold parts and the gigantic strength of an imagined combination and direction of its potential energies towards united ends. Why then will not the application of the remedies recommended by the proposed Panama Conference suffice to render this imagined giant gigantically efficient? Because, alas! the giant, with all the possible plasters, splints, and bandages of expediency to hold his several parts together, will still be afflicted with functional disorder, a lack of coördination which only an authoritative directing power can supply. Our giant, seemingly so strong to run his race, cannot run for he is stricken with ataxia; his many nervous centers are not subservient to a common controlling will. Though this great hindering impediment may not be so apparent under the normal conditions of settled life in the home field, where an occasional week of prayer or the raising of funds for a Y. M. C. A., etc., will bring united, harmonious action; in the mission field, where the crossing of the lines of interest, the lack of uniformity of policy and method, the doctrinal confusion of tongues, the crowding here and the neglecting there, and the many little independencies of endeavor, are so common and so productive of waste, the evil is very pronounced.

The one great practical need above all others in the mission field is "team work." And the call of the Panama Conference is a call to accomplish just this. It says in effect to the many denominations scattered throughout the Latin-American field: Come, let us "get together"! Let us do what we see done with such beautiful efficiency on the baseball field. Let every denominational player be assigned to a position; and let us work in reciprocal harmony, with no crowding and no rough play. There will be no official rules to bind us. Perfect freedom will prevail. But we will all try to coöperate so far as our several interests will permit.

This is truly an admirable spirit; and an interested grandstand may well applaud so good a motive.—But where is the umpire? There is none. And the team captain?—Every denominational player is a captain. Is the game possible?

By this it is not meant to be implied that the proposed conference will not be fruitful in many helpful ways. There will be the deepening of sympathies, the better understanding of common problems, a quickened enthusiasm, and the many incidental benefits that must always result from an earnest, prayerful endeavor towards spiritual approachment. What is meant is simply this: That the practical economic end in view, which seems to be to find a workable substitute for organic unity, is destined to failure. It cannot be found. Nothing else and nothing less than an answering fulfilment of the testamentary prayer of the divine Founder of our holy religion can suffice. And however our American sectarianism may try for

a common and united missionary front by a specious unity of Christian comity and coöperation, the use of a common name, and a united endeavor, to justify or glorify its denominational differences, it will still be, in the eyes of the masses in Latin America—or in Mexico at least—the hydra-headed monster of division; and its well meant course will continue to be impeded (at tremendous cost) no less by its own divisions of interest than by the strong and persistent oppositions of a united Christian people taught to believe that Protestantism is the emissary of Anti-Christ, and that its divisions and its divisiveness are the true witness to its evil origin.

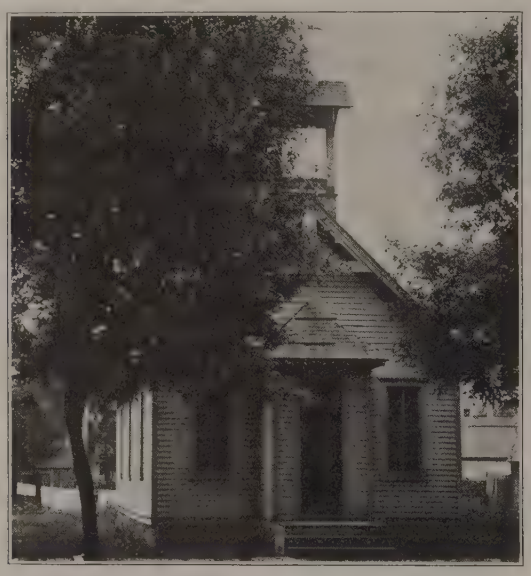
Nevertheless the proposed Conference is strongly attractive in the opportunity it will offer for the intellectual and social as well as the spiritual converse that the isolated missionary so often needs and craves. Personally it would be no small pleasure to offer of my little and receive of the much that will be helpfully offered there. But the thought is halted at once by the serious doubtfulness whether one has the moral right to identify himself and the Church which he officially represents with a movement whose policies and developments may imply principles and aims derogatory to those which he holds and has covenanted to stand for, and to which he cannot consistently and sympathetically conform. Sincerely yours,

HENRY D. AVES.

A STRATEGIC POINT

BY THE REV. PAUL ROBERTS

IT is with mingled feelings that I look each week in the Church papers over both the lists of gifts and memorials, and the new additions made to our churches throughout the country. First it is with a feeling of pride and thanksgiving that many of our people are moved to give so generously to the work of the



ST. PAUL'S CHURCH, BROOKINGS, S. D.

Church. But these feelings of pride and thanksgiving are sometimes mingled with other feelings that seem often to be wrong ones. It makes one feel that the good things are given either short-sightedly or selfishly. The majority of such gifts seem to be used in beautifying churches already beautiful, and adding to churches already immense, while the outposts of the Church's work are being forgotten.

You may say that in my case it is personal prejudice, and perhaps it is; but I want to state a condition which is not at all personal nor small in its importance. It is when I place this condition over against the thousands spent in places and in ways that seem in comparison so much less important that regretful feelings arise. It is then that I feel that Church people either lack the true breadth of vision or else the Church's system does not take sufficient account of the whole work of the Church in selecting the places for help that are of strategic importance.

Let me illustrate by the condition of the Church here in Brookings. Here there is the State College of South Dakota, with its thousand students coming from all parts of this state. They are mostly the progressive youth of this country, and are going to be the leaders of to-morrow. Besides the students, thousands of the people of the country round about come in contact with the town more or less closely during the year because of the college. One would immediately say that here was an important place for the Church to do a splendid work with these young people—I am leaving out of account the 3,300 inhabitants of the town itself. It is a place of the greatest importance. These young men and women are going back to their homes all over this state and will be largely influential in the affairs of their different communities. This will always be an agricultural country and the farmers will be the most important part of its population. We firmly believe that the Church has a message for these young people. We firmly believe that the strength of the Church in this country is going to be increased or otherwise by the Church here.

Many of the students coming here have never heard of the Episcopal Church and get their only idea of it by its representation here. And what idea of it do they carry with them and how apt are they to be strongly influenced by it? Let me try to tell you.

We have a little frame building about forty-five feet long and eighteen feet wide. It will hold, when crowded, about seventy-five persons. It is old. It has been moved several times, which has not improved either its looks or its strength. It stands in contrast to large Protestant buildings, the smallest holding four times the number that you can put into our building. It would be a splendid building for some rural cross-roads, but not for a college community.

It is not necessary to ask what idea the students have of the Church from that building. Students often come once, but seldom again, for, as they say, they feel "so conspicuous" and as if they were "on top of the minister." The missionary a few years ago had been coaching football at the college, and the players thought that they should show their appreciation by coming to service; but the question arose as to their ability to crowd in at the same time. They decided that they would have to go in sections; so they never came at all.

The last missionary in charge stayed nine months, the one before that very little longer, presumably because of the practical impossibility of doing such work with the present equipment. The church is nicknamed the "Shoebox" by many people.

There are in the town twenty-five communicants, all of limited means. They have worked long and hard for the Church and own at present valuable property in the city. But are these twenty-five responsible for the erection of this building to be a worthy sign of the things for which this Church stands to these students? Is not this a matter of the greatest importance? Is it not one of those places that the Church must recognize to be of strategic importance? Do you wonder that it seems unwise and short-sighted to see going into a stained glass window enough money to build a chapel to set forward the work of the Church in such a vital center?

Ten thousand dollars would build a church here worthy of our Communion. We are working hard and have been for many years, but it will be years more before we could raise that sum among ourselves. Has the Church a definite responsibility in the matter, and if so, what shall it do about it?

I realize that the Church is faced with thousands of appeals for assistance, many of them insistent and rousing within us the strongest feelings of compassion and pity. This condition does not necessarily appeal in that same way, but it would seem to me that the Church's gifts and work must be guided by reason quite as much as by the emotions.

Is this not a key to open the way of the Church into a large and splendid opportunity in this Northwestern country? I believe that it is, and that the work of the Church must suffer in this state until that fact is recognized.

WITHIN THE GRASP

No harm can come to him who prays.
But mumbled words are never prayer.
The man who prays, believes, yea, knows
That God, the Eternal Cause, holds naught
But good to give to him who asks.
He holds it just above our hand.
But we can reach it if we wish.
All good, no harm, God holds for us
So close, so near, it ever lies
Within the grasp of him who prays.

CHARLES CURTZ HAHN.

IT IS the Lord alone that teaches us to profit: He alone can render the most common truth impressive and influential. The knowledge He imparts descends from the head into the heart.—*Jay.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

UNITED SOCIAL SERVICE IN ALABAMA

THE old building of St. John's, Ensley, Alabama, is to be made the center of a united social service endeavor. The idea is to remodel and equip the building into an infirmary for the people of this district who are not able to pay for medical attention and also for a children's hospital. It is to be controlled by a woman's board of directors, the members of which are to be selected from the different fraternal and Church organizations of this city. The plans for the remodeling of the building call for four bed wards, two private rooms and a modern operating room, also a room for a general social service work, in which meetings will be held by different organizations, to plan the methods of work to be carried out at the infirmary.

The Rev. J. W. Fulford, rector of St. John's, is at the head of the movement and is taking the matter up with all of the fraternal orders and Churches in this district, asking that a committee be appointed from each organization to attend a general meeting and take the plan under advisement. The success of the movement will depend entirely upon the coöperation of the different organizations of this district.

It is planned to have a head nurse with an assistant who will be at the infirmary all the time, and several of the physicians of the city have agreed to give their services when the hospital is opened. A free dispensary, it is stated, is very badly needed in this district, as there are members of families at present who are in need of medical attention.

The object of the hospital is to furnish service to the laboring man wholly within his means, eliminating the idea of public charity, but devising a means of serving the poorest in such a way as to preserve his independence and self-respect. "Upon this as a basis and also as means of support, I want to develop a comprehensive social service work that shall touch the workingman in every department of his life. We are in the heart of an industrial population of over 35,000 people. I want to teach the mothers of this community how to raise better babies and keep better homes as a basis for more Christian homes. I want to teach and inspire the men to save and economize, to hoard their earnings in regular banking institutions. I want to teach the whole class their importance to the community and to give them a vision of Christian civic service by disseminating correct information with regard to our social conditions and problems. All this is to be done by the hospital staff and the physicians through study classes and lecture courses and personal contact with the laboring man. The hospital staff and physicians may establish a sympathetic point of contact with the laboring man as a patient in the hospital that will serve as a means of approach to the entire family in our efforts to correct certain conditions that prevail among them, and which is so necessary if we are to be successful in our work. In my open forum plan I propose to gather around me college men who can appreciate the text of any social problem we might be studying and have them as laboring men lead the discussion along helpful lines and to correct any tendency to extreme political harangues."

RECLAMATION OF PRISONERS

It is the purpose of K. D. Van Wagenen of Duluth to work out an interesting experiment at the new Palmer stock farm near Duluth. Manager Fred Ward of the St. Louis county farm has demonstrated an economic usefulness for the short term men sentenced for petty offences in the grist of the criminal courts. They are put to work on the farm, and in the open they recuperate both health and morals. They gain something of self-respect and a workable knowledge of farm operations, and as county charges are not a burden to tax payers. While under county supervision, these unfortunates are safe from any harm to themselves and society; but when released they are subject to the evils of the old environments. The county farm postgraduate is therefore a problem. Society has not paid its debt to him with a release.

According to *The Superior Farmer,* Mr. Van Wagenen is to conduct a continuation school for graduates from the county farm. They have become experienced in the work of land clearing and can find employment at a time they need it most. It is a cold business proposition, and these men are given preference because they come out of the county farm experienced men in land reclamation. So he is to give them a job. He says:

"We must have this work done by the best men we can get at a given wage, and I am convinced by the work that Manager Fred Ward of the work farm has done with reformed prisoners on the land that I can get no such men for the price in the open labor market. Unless I am greatly disappointed in the men and find something that is entirely hidden about the plan now, I shall continue to draw all my employees for the farm from discharged prisoners.

"These men have been through fire, have endured their punishment for the past, and proved by their actions at the work farm that they have seen their errors. They must prove that they are right, in spite of any police or court record, before they leave the work farm with its officers' approval. Isn't it far better to take such men, looking for honest employment, than go into the open labor market and take chances on getting men as bad or worse than these ever were, but who have not yet passed through their reformation and proved themselves?"

COST OF SMOKE NUISANCE

To bring home to the householders of Cincinnati how much each was contributing to the losses due to the smoke nuisance, Chief Smoke Inspector Hall, at a municipal budget exhibit, had a chart headed "Comparative Cost of Laundry Bills," which read:

"The United States Census for 1912 shows that Cincinnati pays $411,000 more than Boston, $353,000 more than Buffalo, $592,000 more than Philadelphia, $383,000 more than Washington. Everybody suffers from the smoke chimney."

Another chart read:

"The smoke nuisance costs you a dollar a day. It costs 2½ cents to launder a collar. The cost is therefore $9 a year."

THE VALUE OF BOOKER T. WASHINGTON

Booker T. Washington was a truly constructive factor in America's social life. If his race had had more leaders like him earlier in their career as freed men their problem would not be nearly so difficult as it now is. As some one has said: "He seldom scolded the whites and took his rebuffs philosophically." He seldom talked of the rights of the colored man but he was strong in emphasizing their duties and obligations. His dominating idea was that negroes should earn their place in the community and should command respect. May his successors be able to carry forward the great work which he began!

ALDERMAN FOR THIRTY-EIGHT YEARS

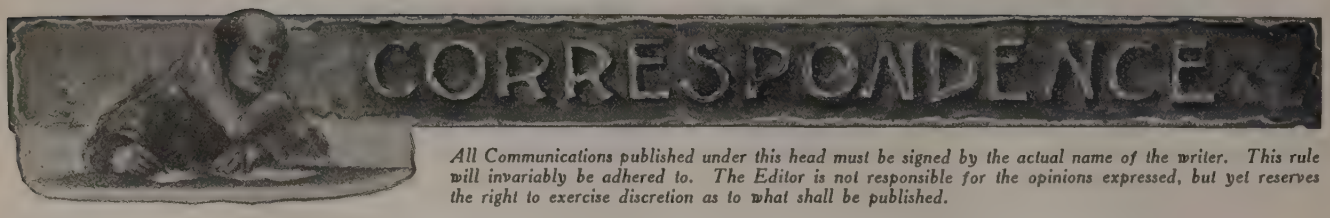
Here is a fine record and a fine spirit.

"You may notice that our aldermen serve long terms in office. I am the old man and have had the privilege of serving Verdun 38 consecutive years as alderman and mayor and I have a great deal to learn yet. This is a workingman's city of 30,000 people and they do not trust their affairs to apprentices."

The city is Verdun in Canada.

Sickness insurance has been receiving the attention of the committee on social and industrial justice of the Progressive National Service. Its conclusions have just been published in pamphlet form and can be had upon application to the Service in the Forty-second street building, New York City.

Social service was pointed out by speakers on Discovery Day at a Kansas City dinner as the highest field to which the Knights of Columbus could devote their energies.



All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE MISSIONARY CAMPAIGN: WHITHER ARE WE BEING LED?

To the Editor of The Living Church:

THE Panama fiasco, as it undoubtedly has become, so far as the delegation which has been selected to proceed to that conference is concerned, if it is considered as representing the Episcopal Church, is but one of a series of events. They are all of a nature to make those who believe ardently and loyally in the Episcopal Church, as a living member of the holy Catholic Church, question the leadership of those who are in authority, and question also the continuance of the support which they have hitherto given willingly.

The recognition given by the House of Bishops in the General Convention of 1910 to the Laymen's Missionary Movement, now holding conventions everywhere, was actually a far more serious step in the direction of lining up the Church in the ranks of Protestant denominations than the decision of the Board of Missions to attend the Panama Conference. Like that other missionary enterprise (failure was it really?), "The World in Boston," Chicago, and perhaps other places, the campaign of the Laymen's Missionary Movement proceeds on the assumption that any mission which calls itself Christian is a mission which fulfils our Lord's command, and is deserving of support and encouragement, and Churchmen may freely and happily line themselves up alongside in a joint endeavor to increase the resources and the personnel of them all.

But this is simply a denial of the historical meaning of the holy Catholic Church in which we profess our belief in the Apostles' Creed. It really treats Church membership as a thing indifferent. "We preach Christ, not the Church, or any particular Church," is the uniting principle of these assemblies. It is evidently a principle which those cannot accept who believe in the Church as the Body of Christ, who believe in the sacraments as uniting us to that Body and maintaining us in its membership, who believe in the Church as a divine institution, a corporation actually existent in the world.

It is not difficult to trace the evident embarrassment of some Churchmen in these joint meetings. The missionary appeal, in the endeavor to find common ground between the many spiritually discordant elements, is gradually lowered from generalities of personal Christian duty, or of verbal missionary obligation, to the lower levels of the humanitarian effects of missions. Having deserted the principle that missions are the extension of the Church to those living without God in the world, another principle has to be found. Whatever may be said in denominational rallies held apart, where spiritual things can be more easily insisted on, in the common meetings the published reports testify that the main stress is laid on the principle that missions are an extension of civilization to peoples still in darkness of ignorance or barbarism. Missions are an offer of salvation for men's bodies, men's minds, their social organisms, their earthly welfare. The salvation of souls, the remission of sins, the gift of eternal life, all that we recite in the latter part of the Creed, is considered old-fashioned, and seldom mentioned. The appeal is: to the man of business, missions are good business; to the rational man, missions alleviate human wretchedness; to the man who wants his home Church life to prosper, get people giving and you will pay your way. Emphasis is laid on anything rather than the original, essential, standing orders, "Go ye and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." To a Churchman here is the whole fulness of the presentation of Christ and His Church to all nations, the presentation of Christ in His Church. But the Church speaker at these gatherings is precluded from making this the foundation of his plea, because the words are interpreted in different senses by those who have come together. The "ye" that our Lord addressed, to a Churchman's understanding, are by no means represented by Baptists or Seventh Day Adventists. Therefore he cannot urge this command to those in front of him. At once the appearance of unity is pricked, or he must turn aside and take refuge in the general lowering of the idea of Christianity as a bettering of man's earthly nature and life, rather than the lifting him to be partaker of a supernatural life. It becomes an extension of civilization.

The fact is that a Churchman must abandon the only principle on which the intrusion of his missions in field after field of missionary effort is justified, if he unites himself with these organizations. We are only justified in going to many a town and village in America by the fact that we represent the Catholic Church: and the same thing is equally true also of many a region of missionary effort in foreign lands. If Baptists and Methodists—I am not speaking of personal devotion to our Lord, but of their teaching and organization as Churches—if they represent "the gospel of the grace of our Lord Jesus Christ" as well and as sufficiently for man's salvation as we do, what right have we to compete with them on their own fields? If there is no essential difference between us as Churches, why do we not in the name of Christ cease this sin and scandal of disunion, close down our poorer, weaker churches, and give place to the more active, more numerous, and better supported denomination by our side?

Thus to state the matter in its simple naked truth is surely the all-sufficient condemnation of the leadership which lands us in these unreal, compromising, purely Protestant coöperations. If we are right to coöperate on equal terms with all these bodies, we are simply sinning against Christ in maintaining our barriers of pride, our separate missions, our refusal of their Communion, our Prayer Book talk about "priests," our assumption of the necessity of episcopal ordinations. The alternative is that the Catholic Faith, the Catholic Church, the Catholic worship, is not ours to give away as we please. It is a trust, and we hold it as much for the benefit of those now separated from us as for those who are in union with us. We serve Christ best by fidelity.

But it is heart-rending to see our opportunity of real service thus thrown away. Human energy and interest are limited. If the president of the Board of Missions and others of our Bishops spend their time and energy in addressing these mixed assemblies, it is not possible for them to do what they might for meetings of Churchmen. If our Church laymen are called together to listen to appeals that equally fit any Christian layman of any Protestant denomination, we need not be surprised that they fail in realization of their Church responsibilities. They have no time, there is not energy left, for them to come together to hear an appeal to them as Churchmen, on Church principles, to throw themselves into the missionary campaign in sheer and simple loyalty to Christ, to bring to all men the treasures of grace, and truth, and unity which He has Himself committed to His Church. The two appeals are distinct. We are choosing the less sufficient, the less complete. We are choosing that which in the final analysis is the contradiction of our real mission. The disappointment which finds its way out in the report of the Bishop of Atlanta to the House of Bishops in 1913, as compared with the glowing hopes of the resolutions he offered and succeeded in passing in 1910, is sobering and saddening. But it is the disappointment which attends the seeking of results at the cost of principles.

And yet the opportunity dawns before us. Here in our own land are the 50,000,000 of unregistered Christians for the most part—and so many of them Catholic Christians—out of our total population of 90,000,000, to whom the divisions and uncertainties and individualism of Protestantism are as distasteful as the absolutism and political strivings and hard finance of Ultramontanism. It is indeed heart-rending to see men casting away the true Catholicity of the Church with its definite gospel, its reverent worship, its spiritual appeal, its human sympathy, and its divine ministry of grace. We quench the fire on our own hearths. But human souls suffer in their need, and the Kingdom of Christ is hindered.

I add a word about the present attitude of Catholic Churchmen towards the Board of Missions. I do not know any way now of making our protest against the betrayal of the Church, which we feel is now going on, other than by withholding contributions till some recovery of confidence is possible. It is pitiable, after the response which the whole Church made trustfully and loyally to the call for the Emergency Fund. But, private and public letters and words of protest having failed, deeds must follow; and the responsibility rests on those who, claiming and receiving until now, practically universally, the support of the whole Church, have deliberately refused the plea of principle raised in opposition to their proposed action. The Board became partisan in a matter which really lay outside its proper concern, and deliberately overrode the principles of a minority. The Board stands between the Church's work and its contributing members. If that work suffers, it is the Board of Missions which now stands responsible. It has forfeited confidence. For ourselves, there is plenty of missionary work at home and abroad on heartily Catholic lines, crying for support.

But may God soon recall our Church and its leaders to our true Catholic self. So shall we be at unity among ourselves, and the hope of unity for others.

H. P. BULL, S.S.J.E.

Boston, November 19, 1915.

CONTROVERSIES IN THE CHURCH

[CONDENSED]

To the Editor of The Living Church:

THREE years ago the whole Church was agitated over the proposed change of name, and High Churchmen went gaily forth to battle on its behalf, sure of the soundness of their reasons, and confident of ultimate victory. Time was on our side—we had only to keep the ball rolling in order to win. But as the weeks sped by a change came o'er the spirit of our dreams, and when our convention met in Philadelphia, and Mr. Frank Lewis moved, "It is inexpedient at this time," etc., many, of whom I was one, refrained from raising any opposition. This was not due to any sense of weakness on our part, nor yet a reflection on our reasons for desiring a change of name. It was due to the fact that we found the proposal causing our more conservative, and our Protestant, brethren grave misgiving and genuine distress.

This more charitable feeling on the part of High Churchmen is now general throughout the Church, and the agitation is in abeyance. When a larger number of the opponents have been converted to our point of view, it will be time enough to reopen the question; for, while we are still desirous of bringing about this change, we feel the pressure of a higher claim in that we should not offend nor distress the souls of our brethren. By a "gentleman's agreement" the question was postponed and we decided not to trouble each other, so that we who hold opposing views might devote our energies to work which is common to us both: and this we have done.

Now I indict the Board of Missions for breaking this gentleman's agreement. In the case of the Panama Conference they have taken action against the expressed wishes of thousands of Churchmen, and they should not have done so. Without going into the question of whether their action did, or did not, contradict the ruling on the subject of the House of Bishops, or whether they thought they were upholding the faith of the Church, we must remember that both law and faith should give place to charity: we have it on excellent authority that the "greatest of all is charity." And I prophesy that the members of the Board, who forced this action, will soon feel ashamed of themselves. We believe them to be both gentlemen and Christians, and I can well imagine their sorrow when they realize that they have broken the bonds of love between their constituents and themselves.

And now for the irenicon. How ought we High Churchmen to treat the matter? What can we do? To refuse our support to missions in any way whatsoever would render us guilty of the same lack of charity displayed by the Board. And we must remember that our missionaries, teachers, doctors, catechists, and converts in foreign lands look to us to keep the wheels revolving, and we have no right to make them suffer for any error on the part of the Board. We must not withhold our support in any way. A Board is, after all, subject to evolution; one by one the members die or drop out, and new blood, with new ideas, is introduced. Boards may come and Boards may go, but the work of spreading the Gospel must go on unchecked until all the world is brought to Christ.

We must not only work together, but we must love and trust each other. For instance, in our conventions and synods, if a man who has once served well comes up for reëlection to any office, I always vote for him irrespective of whether he is a High or Low Churchman; and I wish the custom of considering each man on his merits, his length of service, and the work he has accomplished, could be placed ahead of party considerations. Let our representatives feel that they have the whole Church behind them. Union means an agreement to abide by essentials and to agree to disagree on minor points—this is a fact which we must face, whatever our private views may be.

ROBERT BAKEWELL-GREEN.

Norwood, Pa., Nov. 11.

WAR AND THE CHURCH

To the Editor of The Living Church:

I THINK it is Cardinal Newman who says somewhere in his writings that it is probable that every heresy exists because of neglect of the Church to teach something she ought to have taught. If that is truth, does not the war heresy—the belief that hatred between nations can be right—exist because the Church has not taught sufficiently the duties of love and peace between nations?

When we see such a defiant mockery of the *spirit*, if not the letter, of the Christian religion as the militarist system endorsed and glorified by the Church, can we wonder that many thinking followers of Jesus Christ have ceased to hear her voice? For the most part it seems to be left to the Friends, the Bahais, and the Socialists, to raise any reasoned outcry against the war, while every Christian teacher in the world knows perfectly well that war is the expression of hate, and hate is diametrically contrary to the teachings of Jesus Christ.

But, hatred of wrong is not contrary to His teaching, it is said, very truly. Yet hatred of individuals, and hatred of whole nations of people, certainly is. And war cannot be carried on without encouraging hatred; to say that it can is absurd. People do not kill each other while loving one another.

Is it not the duty of the Church to teach men and women, and nations, to act with sane and sober judgment, and love and kindness toward each other, rather than to act in the spirit of African savages? When religion really teaches world patriotism, devotion to the cause of the human race, to the world state, symbolized by the one flag, rather than to petty nationalities as the ultimate unit, then wars will automatically cease. Does not the very idea of a universal, Catholic Church imply love and peace between the parts of that Church? But what do we see to-day? Baptized Christians of nearly all countries slaughtering each other, their priests urging them on to do so with the whip of religious encouragement and invective! Look at Roman Catholic Austria and Italy struggling in a death grapple, Orthodox Bulgaria and Serbia, more or less Protestant England and Germany! Austria dropping bombs and ruining churches in Venice, the Italians rolling rocks down from mountain heights and boasting of killing hundreds, if not thousands, of Austrians. How is this any better than the spirit of the cave-dwellers? We see to-day the Church, Roman, Orthodox, Anglican, Protestant, solemnly blessing war, and claiming God as partner and inspirer of such performances, while teaching that "God is love," and that the Church is the voice of God. Could scandal, blasphemy, inconsistency, go farther? We see the Christus of Ober-Ammergau killed in battle, fighting with "the savage Huns," as all England calls and regards the Germans; and not so long ago the whole Anglican world could not say enough in praise of the Ober-Ammergau people, just as not so long ago England loved Germany enough to take her royal family from there, and a good part of her religion, Thirty-nine Articles, Biblical criticism, etc. Can anyone be foolish enough to suppose that bayonet charges, Zeppelin raids, etc., can be carried on without fury and hatred against "the enemy"? If a little "Dutch courage" may help nerve men up to such "duties," as Miss Jane Addams has suggested, and history of warfare in all ages has told us, is there anything surprising or reprehensible in that? Better kill your brother while not wholly conscious of what you are doing than in cold-blooded calculation.

But are the nations wholly responsible for what they are doing? Who can think so when one sees such utterly warped and unfair judgment on every side, all trying to lay the blame for the war on others, as if all were not to blame; all fellow-sinners in giving way to that spirit of hatred, suspicion, hasty judgment, pride and ambition, political and commercial rivalry, instead of fraternal coöperation in the international mind, which alone can bring peace, happiness, and prosperity to the world, the spirit of the ideal of the One Holy Catholic and Apostolic Church.

The Church, the Christian Church in all its branches, has the *power* to so mould public opinion as to bring about speedy and lasting peace. May God give it the will!

De Land, Fla. FRANK A. STORER.

DANGEROUS SUNDAY SCHOOL LESSONS

To the Editor of The Living Church:

PERMIT me to sound a note of warning with regard to a series of Sunday school lessons which is being forced into our Church Sunday schools by a systematic and persistent campaign of advertising. I refer to "The Bible Study Union Lessons," successors to the old Blakeslee series, with Charles Scribner's Sons as publishers. Edited by men of scholarship and pedagogical skill, and with all the attractiveness of form which a great publishing house can give, many of our clergy have adopted them without seriously considering the import of the instruction which they contain.

I have examined these lessons with considerable care, have used some of them myself, and recognizing their advantageous features, have had some correspondence with the publishers with a view to the elimination of certain things which limit their usefulness in Church schools. I have reluctantly come to the conclusion, however, that the objectionable features are not accidental, but that they form part of a carefully devised system for undermining the faith of the little ones committed to our care in the cardinal truths of the Christian creed. This belief is more than confirmed by the recent issue of a new course entitled "The Life of Jesus," by William Byron Forbush.

This pseudo-biography of our Blessed Lord deliberately omits the story of His birth, and begins the narrative with His boyhood. Joseph is pointedly indicated as His natural father. The first "quarter," already out, undertakes to relate the beginnings of His ministry; but curiously enough there is no reference to the Epiphany miracles, nor to any others. There is not one single word to suggest His divine origin, or the real nature of His mission; but the contrary impression is given and enforced that He was nothing more than an extraordinary man. At the beginning of Chapter VIII stands the significant and unqualified statement: "They call Him the Son of God because He thought everybody was."

As examples of falsification of the Gospel narratives, the following are characteristic: Our Lord's emphatic statement in the narrative of the woman of Samaria, "Thou hast well said, I have no husband," etc., is paraphrased as a question: "The man with whom you are living—is not—your husband?" In the account of the penitent woman who anointed the Master's feet with ointment, His gracious absolution, "Thy sins are forgiven thee," is rendered in this wise: "As she went out, Jesus spoke to her directly for the first

time, saying clearly, 'My blessing go with you'!" The last quarter is not yet published, but the advanced list of lessons is interesting. The last three, which deal with our Lord's life, are as follows: "XXXIV, The Death of Jesus"; "XXXV, The Christ who Abides"; "XXXVI, The Radiance of the Master." From which we may infer that the narratives of the Resurrection and Ascension are to share the same fate as that of the Nativity.

What makes the situation serious is the fact that the Scribner lessons have been introduced in many of our Sunday schools, and are strongly recommended by some of our educational secretaries. It is true that some of them are unobjectionable from a doctrinal standpoint; but it must be admitted that all are unchurchly in tone, and several of the courses, aside from the one mentioned above, have no rightful place in a Church school. Two in particular are "Heroes of the Faith" and "Landmarks of Christian History." The former of these contains an absurd series of lessons, which opens with "Abraham," "David Livingstone," "Moses," "John Howard," "Florence Nightingale," "Guido F. Verbeck," "Elijah," "Amos," *et al.* "Paul" is the only "Hero" assigned to the first fourteen centuries of Christian history.

Once introduced into a school, even the least objectionable of them, it is difficult to draw the line against other courses which are positively harmful; for unthinking teachers, influenced by their attractive form and other superficial merits, insist upon having them. And if the latest publication is any indication, this series of Sunday school lessons is likely to become even more objectionable than at present. The only sensible thing to do is to eliminate them altogether. Incidentally, it would be well for our Church publishers to give us something that would compete with them in point of attractiveness and usability. Faithfully yours,

LEFFERD M. A. HAUGHWOUT.

"THE OUTSIDE OF THE CUP"

To the Editor of The Living Church:

ONE does not criticize adversely any propaganda that happens to be popular without bringing on one's head much opposition. That is part of the fun of the thing. It is with great pleasure that I find in the current number of THE LIVING CHURCH that my letter of a bit back about the Sunday closing agitation in Chicago has aroused a number of people sufficiently to provoke replies.

My position seems to be subject to attack from two quarters, first from those who believe that prohibition prohibits; second from those who object to my stating or implying that Churchmen were wasting their strength supporting a dubious mayor for the sake of a concession of no importance the while the laws which make for democracy, *e. g.*, the civil service laws, were being subverted by that same mayor. So far I have not seen in the correspondence columns any refutation of either of these, my positions. No one has argued convincingly, what so many assume, because people tell them it is so, that the only method of bringing about abstinence is prohibition. No one has made clear just why the liquor problem should be permitted to monopolize the field of Christian social endeavor the way it does. Finally, no one has effectively denied my final proposition that prohibition is respectable. Personally, I should like more argument and less rhetoric.

May I, however, seek to clear myself of the charge made against me by Dr. van Allen? Dr. van Allen accuses me of a thing for which I have a proper abomination. The insinuation is that I am of that type, which I term an hypocritical type, who pray for things but never work for them. I am willing to work to the limit to promote temperance, aye, and abstinence. I will not work for prohibition, for the simple reason that I am convinced that nobody can legislate people into holiness. If the good Creator thought it was a wise thing to give man free-will, and even, if one may so express it, permits a man to go to hell if he wants to, I cannot see that it is a Christian's duty to force people to be abstemious. I will educate, and agitate, and preach, and write, as well as pray, in the interest of abstinence from alcohol; but I will not seek to further an attempt to make people stop drinking before they see the sense of it.

Dr. van Allen appends an editorial from a Pittsburgh paper. He says it is worth reading. It is, as an excellent example of editorial bosh. I am a son of the American Revolution, as it happens; but I am not so much so that I do not realize that pre-Revolution Americans are not the people who are tending the American melting-pot. They are in the melting pot, along with the Croatians, and the Hunkies, and the Swedes, and the Danes, and all the rest for whom this editorial, and, by inference, Dr. van Allen, have such contempt. This country is a good bit bigger than the Pilgrim Fathers were. Some of us return thanks for that the last Thursday in each November. Cordially yours,

Fond du Lac, November 27, 1915. BERNARD I. BELL.

MAJORITIES IN THE LAST HOUSE OF DEPUTIES

To the Editor of The Living Church:

ALLOW me very respectfully to enter my emphatic dissent from your statement in the issue of November 20th that the advocates of change of name were in the majority in the House of Clerical and Lay Deputies in the General Convention of 1913.

We who opposed the change carefully followed the elections in the respective dioceses, and went to New York assured that the proposal to change the name of the Church would be decisively defeated if it came to a vote. Nothing that happened there tended to change our opinion. On the contrary the defeat of Dr. Manning in the election for president of the House was a clear indication that the House was with us. I need not say that Dr. Manning was an outspoken advocate of the change of name.

Washington, D. C., November 25th. RANDOLPH H. MCKIM.

[One test vote is recorded in the official Journal (p. 233) in the following words: [The question of a Commission on Revision of the Prayer Book being under discussion] "The Rev. Dr. McKim of Washington presented the following amendment, which was not adopted: 'Provided, that no proposal to change the Title page of the Prayer Book or the Name of the Church shall be referred to said Commission.'" Our recollection is that Dr. McKim's resolution was defeated by an overwhelming majority on the express understanding that it was intended to imply hostility to the Change of Name. Later the same resolution, relieved of that understanding, was adopted on motion of Mr. Pepper, who had introduced the resolutions providing for that change in the preceding Convention. Moreover whether advocates of the change were right or wrong they undoubtedly believed that they were in the decided majority; and it was represented in advance of balloting for president that Dr. Mann's nomination was entirely nonpartisan. He was placed in nomination first by Rev. Dr. Waters, of Chicago, who is well known to favor the change of name.—EDITOR L. C.]

CONGREGATIONAL MINISTERS IN CHURCH PULPITS

To the Editor of The Living Church:

I ENTIRELY agree with the Rev. Custis P. Jones in all he says in your issue of November 13th, and should like space to add that too much praise cannot be given the Rev. Wm. Osborn Baker of Christ Church, New Haven, Conn., for his manful "protest from the pulpit against the introduction of these outside speakers at the time of the sermon," on Sunday, October 24th, as recorded on page 14 of THE LIVING CHURCH of November 6th.

Also, one naturally feels doubtful, *firstly*, whether all, or even most, of these five Congregationalists had been baptized with water in the Name of the Father, and of the Son, and of the Holy Ghost, and were, therefore, "Christian men"; and, *secondly*, whether all, or any of them, simply made "addresses," or preached sermons (practically only a verbal difference); and, *thirdly*, whether the mere fact of the Congregational National Council being "in town" constituted "special occasions" in the five of our New Haven Churches?

Mr. Editor, you (who once proclaimed there was no "open pulpit" in the Church) ought to say something now upon that subject. I would also like to see some statement of Bishop Brewster, explaining himself in "granting permission" to those five Congregationalists (now-a-days so near being Unitarians, I hear, as a rule) to be our pulpiteers, and how he construes a "council" of Congregationalists in a town to be "special occasions" sufficiently to allow five of our pulpits to be open to five Congregationalists. What would Bishop Seabury have thought had he been alive now? It seems almost enough to cause him to turn in his coffin at New London. I think it high time to repeal that amendment to the Canon, now numbered 20, that was unfortunately enacted in the General Convention at Richmond in October, 1907. WM. STANTON MACOMB.

Philadelphia, November 13, 1915.

REVISION OF THE PRAYER BOOK

To the Editor of The Living Church:

MAY I make use of your valued columns to suggest that the Commission on the Revision of the Prayer Book would do well to take the Church at large into its confidence by publishing what it has done; what it is considering; and what it will probably recommend to the next General Convention? We hear from time to time that the Commission is holding meetings, but that is all.

I offer the above suggestion because no matter how excellent and acceptable a report the Commission may make it will not be appreciated or accepted until the Church has had time and opportunity to consider it. These the meeting of convention will not give.

Why not, therefore, make use of the intervening time? Let the Commission through its secretary, or, if thought better, through the chairmen of its several committees, publish at an early date, either as a whole or serially, what has been determined, and what is still under consideration. This would bring about a helpful discussion both in local Church gatherings and in the papers, and our deputies would go up to General Convention with some mind on the subject and ready to set forward this most important matter. Otherwise there will be a wasteful, useless delay of three years more.

Please allow me to disclaim any thought that the Commission wishes to keep its work secret. I only suggest a method for mutual helpfulness. CLIFTON MACON.

Oakland, Calif., November 10, 1915.

BISHOP SCADDING'S LECTURES ON CHURCH HISTORY

To the Editor of The Living Church:

WHEN Bishop Scadding was rector of La Grange in the diocese of Chicago he made a tour through England, giving an illustrated lecture on the "History and Work of the American Church," and when he returned to America he toured this country giving a lecture on the English Church, illustrated by many views which he had himself taken of English churches and the present life and work in the old country. It has occurred to me that if these lectures could now be obtained, and loaned to parish priests, a very interesting course of lectures could be given by the clergy to gatherings of Church people under the auspices of our men's Church clubs, and thus spread everywhere the true and up-to-date knowledge of the Church, its history, and its claims.

Perhaps some one reading this letter may be able to tell us if these lectures are still available for use in this way.

Yours truly,

Batavia, Ill., November 22, 1915 HENRY G. MOORE.

CHURCH ADVERTISING IN SAN DIEGO

To the Editor of The Living Church:

IN *re* hotel Church advertising at San Diego, Calif., permit me to say, in addition to Correspondent White's defence of St. James', San Diego, that since "Presbyter Ignotus" wrote his criticism of San Diego's churches, for not advertising on the Grant Hotel Church Bulletin, the said bulletin has disappeared from the lobby, for certain good reasons. It is possible that Church notices may, however, be posted there some day under conditions far better than heretofore, which were expensive, and of a purely business origin and nature.

A. K. GLOVER,
San Diego, Calif. *Vicar St. James'.*

THE ALBANY CONVENTION

To the Editor of The Living Church:

YOUR correspondent is correct in stating that the Church Pension Fund canon was adopted by the Albany convention, but he is mistaken in saying that it was adopted unanimously.

Stamford, N. Y., November 26, 1915. WILLIAM J. WILKIE.

A WONDERFUL LESSON

BY ZOAR

HAVE you ever, dear reader, undertaken some quiet work to the glory of God and for the good of your fellowmen? You longed to help, for you knew the unutterable need, the inexpressible misery caused by the satanic war even now raging in the Old World, and—because you felt that somehow you must do your share, however small that might be, you started to work faithfully, lovingly, spending many hours a day—it was vacation time—making garments and bandages to be sent to the front. How gladly you did it, without any thought of reward or of praise, just for the joy of helping—that was all!

Then came a halt—your small funds were gone. What was to be done? for the thought of giving up the work never entered your mind. It was then that an appeal was sent to "those of His children who have means but no time to give to this special work"; it was then that you had to let others know what you were doing, in order that they might help you to help others; it was then that you learnt a new and wonderful lesson: *the joy of inviting others to share His blessed work, and the joy of their generous response.* Of course you had not wished to boast of what you were doing, but neither had you felt the need of telling others, that they too might experience the great joy of helping. Oh, how easily selfishness creeps in our very best efforts! Lack of funds, the need of an appeal, lifted your work out of its narrow sphere. As you welcomed an enthusiastic band of workers, as you realized that twenty could do in one hour what it took one lone worker a week to do, as you saw the work rapidly growing and spreading to other parishes, you thanked God with all your heart for the very helplessness which brought others to the rescue and gave them a share in the merciful work of helping our poor wounded brothers across the water; you thanked Him for teaching you once more that which you had experienced so often in your Christian life: the wonderful truth of His glorious promise, Call unto Me and I will answer thee, and show thee great and mighty things which thou knowest not.

ENJOY THY riches with that generous independence of them which the philosophers of the Church and the Gospel call "poverty of spirit." —*Pellico.*

HOLIDAY LITERATURE

THE WAR has undoubtedly reduced very materially the number of fine books for the holidays, though it has not impaired their quality; and there is probably not a really new Christmas card in this country. The color presses of Belgium and Bavaria that have commonly vied with one another in producing these mementos of peace on earth have been silent this year. Other stories have engrossed their nations.

But there are books that are worthy of the season, nevertheless.

A very attractive study is *The Madonna in Legend and History*, by Elizabeth C. Vincent, with an Introduction by her brother, the Bishop of Southern Ohio. The book takes the form of a legendary history, or a series of legends of the Blessed Virgin, which have been put together with much literary skill. The author explains that they were "written to be read to a class studying the history of art, in order to interpret the Virgin in devotional pictures." The illustrations, ten in number, are well made, and include the conceptions of the great mediaeval artists. Pen picture and word picture blend well together and the legendary life becomes a sweet study of her who is ever to be called blessed. The present edition is a re-issue of an earlier one. [The Young Churchman Co., $1.50; by mail $1.62.]

Christmas in Legend and Story, A Book for Boys and Girls, compiled by Elva S. Smith and Alice I. Hazeltine, and illustrated from famous paintings, is the product of two librarians who are experts in providing books for children. The contents embrace a multitude of Christmas stories and poems, and the collection is a pleasing Christmas gift book for children. [Lothrop, Lee & Shepard, $1.50; by mail $1.70.]

A curious book is a large 8vo volume, *The Magic of Jewels and Charms*, by George Frederick Kunz, A.M., Ph.D., D.Sc. Jewels, gems, stones, superstitions, and astrological lore, we are told, "are all so interwoven in history that to treat of either of them alone would mean to break the chain of association linking them one with another." In this volume the chain is not broken. Ninety illustrations, some of them in colors, all of them handsomely made, show us the jewels, the gems, and the stones that illustrate the Arabian-Nights-sort of chapters that tell of the superstitions and the astrological lore of the ages. The volume must be the study of a lifetime, so completely does it cover its subject; and a long list of students of ethnology and archaeology, from all parts of the world, is given in the preface as contributing to the author's erudite knowledge on so unusual a subject. Dr. Kunz's previous volume, *The Curious Lore of Precious Stones*, has been an introduction to this study. [J. B. Lippincott Co., $5.00 net.]

Very handsomely made is a volume, *Aunt Phebe, Uncle Tom, and Others*, further described as "Character Studies among the Old Slaves of the South, Fifty Years After." The author, Bessie Collins Matthews, is wife of the rector of St. Paul's Church, Greenville, N. C., and it is stated that some part of the proceeds is to be used in missionary work. Her work is exceedingly well done. The negroes of these sketches are the simple, untutored slaves of her recollection and the stories are both pathetic and humorous. The illustrations, too, are very fine, and though the book is privately printed its workmanship is equal to that of the best publishers. Many of the stories have to do with the work of the Church among the negroes before the war and with their religious condition, and there are two or three short sermons preached to them. The story of the "Courtship and Marriage of Aunt Flora" is one of the brightest and most laughable skits we have seen. [To be obtained from O. C. Hooper, 212 Jefferson avenue, Columbus, Ohio, or Rev. John R. Matthews, Greenville, N. C., price $1.50.]

A volume of very timely interest is *Under the Red Cross Flag at Home and Abroad*, by Mabel T. Boardman, chairman of the National Relief Board of the American Red Cross, to which President Wilson contributes a Foreword. We are told first of the relief work during our own Civil War, when the Sanitary Commission and similar bodies, north and south, started the sort of work that afterward grew into the Red Cross. Not long after the Civil War the Treaty of Geneva gave the basis of international standing to the movement, but the United States, fearful of entangling alliances, was slow to accept its principles. Miss Boardman treats of the rise and development of Red Cross work both here and in other nations, and outlines its activities in many great calamities of nature and of man. Finally she devotes several chapters to the work of the society during the present war, including its own successful warfare against typhus in Serbia. The full text of the revised Treaty of Geneva, 1906, is printed as an appendix. [J. B. Lippincott Co., $1.50.]

Much wealth of information is contained in a volume of nearly 400 pages entitled *Heroes and Heroines of Fiction, Classical, Mediaeval, and Legendary*, by William S. Walsh. The scope is really considerably beyond that of the title, for many historical characters are included, chiefly—but not exclusively—those who are also characters in historical fiction. The volume is alphabetically arranged and covers the whole field of ancient and mediaeval lore as it has been written into our literature. [J. B. Lippincott Co.]

A well made volume is *Brontë Poems*, selections from the poetry of Charlotte, Emily, Anne, and Branwell Brontë, edited with an introduction by Arthur C. Benson. "It is a matter of something more than

simple curiosity," says Mr. Benson, "to trace, if possible, the physical descent of imaginative and technical qualities so marked and pronounced as those which flowered in the four Brontës." He essays to trace those remarkable qualities, and also shows an appreciative insight into the poetry of the four remarkable members of a remarkable family. The book is well bound and with gilt edge. [G. P. Putnam's Sons, New York. $2.00 net.]

A thoughtful art study is *Masterpieces of Painting*, their qualities and meanings, an introductory study, by Louise Rogers Jewett, professor of Art in Mount Holyoke College. It has to do with the technique and also with the ideals of art masterpieces and is illustrated by a group of nineteen of these productions from many artists. There are excellent notes appended to the illustrations. [Richard G. Badger, Boston. $1.00 net.]

A book of selections for every day is *Sunlit Days*, compiled by Florence Hobart Perin, who is the author of *The Optimist's Good Morning* and *The Optimist's Good Night*, both of which have become very familiar to very many people. The selections in this volume are of the same general character as those in the two that have preceded it, and comprise a verse and a prayer or reading for every day. The prayers are, for the most part, expressed in modern Protestant stilted style rather than in the simple language of the Collects that have stood the test of the ages. [Little, Brown & Co., Boston. $1.00 net.]

Another book of reading for every day is *The Shakespeare Love Book*, compiled by Agnes Caldwell Way, which draws from the bard short greetings or wishes for every day, often comprised within a single sentence or two. The selection gives a good insight into the love passages of Shakespeare. [Richard G. Badger, Boston. $1.00 net.]

The second volume by "A Woman Homesteader" is *Letters on An Elk Hunt*. The writer who assumes that pen name has made a reputation for herself, and this second volume is equal to that which has gone before. The elk hunt is a memorable series of occasions in the mountains, and the delightful writer brings the scenes close to us in masterly style. [Houghton Mifflin Co., Boston. $1.00 net.]

In *The Little Book of American Poets*, 1787-1900, compiled by Jessie B. Rittenhouse, we have a new anthology, beginning with a number of writings from the early part of the nineteenth century, and continued, through selections from Bryant and Emerson and Longfellow and Whittier and many another, to the still living poets of our own day. Are these latter the equal of those who have gone before? It is hard to say. Certainly none has to-day the fame of that group of immortals that will always be to us *the* masters of American poetry. Miss Rittenhouse's selections are well made. [Houghton Mifflin Co., $1.25.]

There is offered by The Young Churchman Company the remainder of the edition of a series of very handsome color prints, attractively bound, with illuminated cover, bearing only the descriptive title, *Girls*. The artist is Henry Hutt. There are sixteen color studies, while pen-and-ink sketches are interspersed between. The whole is sumptuously printed on heavy plate paper, making a magnificent art production for the holidays. [The Young Churchman Co., $1.50; by mail $1.75. Original price, $3.00.]

We have heretofore commended the pithy paragraphs which adorn Humphrey J. Desmond's booklets. A new one this season is entitled *The Glad Hand and Other Grips on Life*. In nine short chapters of disconnected paragraphs Mr. Desmond's good sense bubbles forth so that one desires to quote them all. His booklet consists of more than 100 pages, paper cover, in box. [A. C. McClurg & Co., 50 cts.]

The *Young Churchman's Kalendar* for 1916 is more attractive than ever. A Nativity design in colors is shown on the cover and the kalendar pages, a month to each, contain good illustrations and appropriate selections. The red and black letter days are shown. [The Young Churchman Co., 20 cts. each, $2.00 per dozen.]

A bright little book of absurdities is *The Log of the Ark, by Noah; hieroglyphics by Ham*. The "Log" relates the mythical experiences, in up-to-date style, of the ark and its passengers. [E. P. Dutton & Co., $1.00.]

MISCELLANEOUS

The Belgian Cook-Book. Edited by Mrs. Brian Luck. [E. P. Dutton & Co., New York. $1.00 net.]

It is said that Belgian housewives, before the war, were renowned all through Europe for the good tables they spread at a minimum of expense. Since war was declared, the editor of this volume has collected from Belgian refugees in all parts of the United Kingdom recipes of favorite dishes of their native land, and, although undoubtedly many of them have never been tried in this country, it will be to the advantage of economical housewives to procure a copy of this book, which contains simple and inexpensive recipes. It is endorsed by the Princess Henriette of Belgium. [E. P. Dutton & Co., New York. $1.00 net.]

Simple Art Applied to Handwork. By H. A. Rankin, Art Master, Silver and Bronze Medallist; author of "Simple Lessons in Color," Pencil Work," "Pastel Work, or Color with Crayons," "Lantern Making," etc., and F. H. Brown, A. R. C. A., Art Master, Silver and Bronze Medallist; author of "Clay Modelling for Infants," "Clay Modelling for Juniors," etc., and joint author with H. A. Rankin of "Simple Pictorial Illustrations." Volume I. [E. P. Dutton & Co., New York. $1.25 net.]

Handwork at the present time is very popular indeed, and even in the schools it is to some extent taking the place of art, as such. The color scheme is touched upon but slightly in the instructions given in this volume, and it is explained that it is rather an attempt to outline for teachers the lines on which the decoration of many of the articles now made in the handwork lessons may be carried out. The book contains many illustrations and is especially well adapted for teachers in kindergarten work. [E. P. Dutton & Co., New York. $1.25 net.]

Knitting without "Specimens": the Modern Book of School Knitting and Crochet, by Ellen P. Claydon and C. A. Claydon, is a book of instructions that will be especially welcomed at this time when the art of knitting and crocheting is so popular. The directions are so simple and plain that it should not be hard for any pattern given in the entire book to be copied, something that cannot be said for a great many like volumes. A beginner not familiar with the different terms could easily manage with the aid of the instructions contained therein. [E. P. Dutton & Co., New York. $1.00 net.]

An interesting volume of recollections of English characters, chiefly ecclesiastical, of the nineteenth century, is *A Bundle of Memories*, by Henry Scott Holland, D.D., who has known everybody in England that counts during his long lifetime. Swinburne and Selwyn, Bishop Edward King and Bishop Francis Paget, Dean Gregory, Father Stanton, Cardinal Newman, Canon Driver, John H. Shorthouse, Hugh Price Hughes—these and other names indicate how manifold have been his interests and his acquaintanceship. There are also "Memories" not of a biographical character, and Peter Pan and Pagan Pumpkins suggest other topics that are treated with overflowing interest. [The Young Churchman Co., $3.00; by mail $3.25.]

The ecclesiological researches into the antiquity and the contents of English churches by Dr. J. Charles Cox have for many years successively appeared in volumes containing unique and original matter. Another of these volumes has now appeared bearing the title, *Pulpits, Lecterns, and Organs in English Churches*. Dr. Cox easily disproves the idea that pulpits only date from Reformation days and he lays stress upon the amount of preaching that was done in earlier centuries. His ilustrations show a great number of mediaeval and later articles, including those related in the title to the book and also examples of desks for chained books, of hour glasses, gospel desks, etc. [Oxford University Press, about $3.00.]

A handsomely made volume is *The Story of Our Bible: How it grew to be what it is*, by Harold B. Hunting. It is an interesting and well-told narrative of the Bible on its human side. Unhappily it seems to recognize no other side and, rejecting the belief that the Bible is "infallible," the author seems also to have rejected any idea that it is inspired or that it has any authority other than that of human writers. The illustrations, some of them in colors, are very fine. [Chas. Scribner's Sons, $1.50.]

THERE ARE NOW nine volumes in the series of True Stories of Great Americans, the latest addition being the life story of the great inventor of many electrical devices, *Thomas Alva Edison*, by Francis Rolt-Wheeler, who is already well known as the author of the splendid U. S. Service Series. Each book is written in simple language and is authentic in all details. [Macmillan Co., New York, 50 cents net.]

Described as "the best book on the care of the baby," is a new volume by Dr. E. B. Lowry, *Your Baby: A Guide for Young Mothers*. It is full of sensible instruction as to the care of both mother and child. [Forbes & Co., Chicago, $1.00.]

ONE SINNER THAT REPENTETH

The Woman of Samaria turned 'way from Jacob's Well;
She pondered on the accents that from His sad lips fell.
"Now Who is this that looked at me
And my whole life did tell?
It is some mighty prophet
That spake by Jacob's Well!"

Within their house in Galilee her lover lingered late:
But she with bowed head entered through the convent's gloomy gate.
"Now why He gazed so earnestly
At me I cannot tell;
But I would fain be holy
Since He spake by Jacob's Well."

What time she knelt on Calvary she saw three crosses rise:
But scarce unto the middle cross dared lift her streaming eyes.
"Now this I have to comfort me
In my dark convent cell:
It was the Lord from Heaven
That spake by Jacob's Well!"

MRS. THOMAS ANTHONY WILSON.

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

MY copy of *Everyman's History of the English Church*, written by the Rev. Percy Dearmer some years since, is much the worse for wear. It has the shabby look of a popular book. It shows its intimacy with Lenten classes and bears the marks of much lending. The board cover, originally alluring with a pictured saint upon it, dropped off long since and the preface went with it; the stitches are loosening and ere long I must have another copy, for this book is indispensable.

But notwithstanding its sorry plight it still has an attraction. Whenever I leave it open face downward, as I was taught never to do, somebody picks it up and admires its good print and its fine, even wonderful, pictures. The other day a teacher of Ancient History found it opened at the print of "The Danes Coming up the Channel." She looked it over, commenting on the valuable illustrations; then she asked to borrow it to show to her class the picture of the burning of the famous "Book of Sports."

I first saw this attractive volume in Grand Rapids, where the Rev. Roger Peters was using it in the Sunday school. Its moderate price, added to its many merits, recommended it as a gift for Church friends and for the youth of the Church. As I think of the innumerable fifty-cents that will be spent for the children of the land during the season of gifts, I can but hope that far-seeing mothers (or fathers) will elect to give one less handkerchief or a pound less of candy and substitute this book—a permanent and valuable influence in their future lives. When one examines much of the Christmas literature for children, it is the more surprising that the legends of the Church, such as that of St. Alban, St. Martin, Queen Bertha, do not form a larger part of their reading—that of children of the Church at least. While this book cannot be called a child's book, its general style makes it suitable for them while at the same time it is a sufficient fund of information for the adult reader. The Living Church once had an eloquent editorial on the Christmas card. As an ideal gift as a close rival to this may be ranked *Everyman's History of the English Church.*

Many Auxiliaries have within the past fortnight received an invitation to participate in the building of a memorial church to the late Mr. George C. Thomas. Holy Apostles' Church, Philadelphia, is undertaking this work. "No memorial to Mr. Thomas could be complete without participation in it on the part of the missionary societies and agencies of the Church, with which he was so closely affiliated. The Church honors herself in showing appreciation of his rare and high consecration." Women who have attended many of our triennials will never forget the bubbling joy with which Mr. Thomas announced the sum of the United Offering. We remember in Boston that the women thronged about him as the offering was being carried from the church. "Keep back, ladies, please," he called. "We want to see the gold basin," they answered. "Just let me past and I will bring the basin back for you to look at," he said, and so he did, waiting patiently while it was examined and the inscription read. There were many ways in which Mr. Thomas showed his deep interest in the Auxiliary and he will be remembered as peculiarly our own.

We hope the fact that it is the last year of the United Offering will not deter Auxiliaries from making an effort to share in this memorial. It need not be done immediately nor need the amount be large but it would be lamentable to have any diocesan branch of the Woman's Auxiliary unrepresented in this memorial to one who offered all the resources of an exalted character to the constant glory of God.

The Auxiliary of the diocese of Long Island is a patriarch among the auxiliaries of the land. It is forty-three years old and must have been organized as soon as the "Auxiliary" idea was born. Its annual meeting was held in St. Philip's Church, Brooklyn, one of the most active colored parishes of the diocese. This unique meeting marks an innovation in that it was the first annual meeting in the United States to be held in a parish made up of colored people. The president of the Long Island branch, Miss Mary Benson, gives a personal account of this successful affair:

"The day opened with the corporate Communion, the Bishop of the diocese being celebrant. At noon Miss Hobart of the Church Missions House gave two interesting impersonations, an Appalachian mountain girl and a Chinese maiden convert. The women of the parish had worked hard to prepare a delicious and bountiful luncheon which was served at one o'clock. At two o'clock there was a missionary meeting in the church presided over by the Bishop of the diocese. The first address was made by the Rt. Rev. J. B. Cheshire, Bishop of North Carolina, who spoke in an interesting way of colored work in the South and paid a well-deserved tribute to Mr. and Mrs. Hunter of St. Augustine's School, Raleigh. He also emphasized the great need of the Good Samaritan Hospital in Charlotte. He was followed by the Rt. Rev. Edwin S. Lines, Bishop of Newark, who expressed warm appreciation of Mr. Boyd and his splendid work, and gave some interesting reminiscences in connection with colored missionary work. He spoke with enthusiasm of the completion of the Emergency Fund. The last speaker was the Rt. Rev. T. F. Gailor, Bishop of Tennessee, who spoke of domestic missions, including those among the Mountain Whites, and in conclusion made an inspiring appeal that raised the whole subject of missionary purpose and opportunity in work and in life to a high spiritual plane. The music in the morning was furnished by the vested choir of the parish, and in the afternoon by several of the clergy of the diocese.

"It was a day long to be remembered by those of us who were present. Mr. Boyd is a graduate of St. Paul's, Lawrenceville, Virginia, and began his work in Brooklyn eleven years ago. During that time he has built a well-equipped parish house and a beautiful church. The oak altar, reredos, and the furnishings of the altar, were given and dedicated last Easter in memory of Mrs. Jane A. Benson, the mother of the diocesan president, and at this missionary service an altar stand and service book were dedicated.

"This was a very memorable meeting and was attended by some five hundred, including a large number of diocesan clergy. At the close copies of the report of the last year were given out."

There is a suggestion of Aladdin and his wonderful lamp in the way in which some of our Bishops "touch" their Auxiliaries with a wish and—presto! the wish is granted. It sounds quite like magic to read in the account of the annual meeting of the Woman's Auxiliary of the diocese of New Hampshire, "Bishop Parker *wished us to know* that two more automobiles are much needed." Wishing for two autos seems to be a very casual and ordinary thing for a Bishop who has an Aladdin Auxiliary. The corresponding secretary, Mrs. Humphrey, in summing up the salient needs, mentioned five points as an ideal which every branch should try to meet: "Do something *outside* the diocese (as for General Missions), do something *inside* the diocese (as for diocesan missions or the Orphans' Home), send something for Auxiliary expenses, do something in mission study, and have a part in the United Offering."

In the diocese of Vermont, a diocesan altar guild is to be tried. Bishop Bliss feels that this may be useful in bringing into touch with each other the existing guilds and also in organizing and instructing local guilds in places where none exist. Another useful function of such a society will be the furnishing of simple but complete sets of altar linen to all Vermont missions needing them. Deaconess Louisa, Burlington, Vermont, is in charge of this new work.

The entire proceeds of the sale of the Alaska Christmas Calendar are to be given to the work in our Alaska missions. The calendar is beautifully illustrated and especially planned for a gift at a cost of fifty cents. Orders may be sent to Miss Carrie Menge, 921 E. 42nd Place, Chicago.

Writes Mrs. Mallory Taylor of Macon, Georgia: "Do you know of any such service as this ever having taken place before

on Sunday morning?" The service referred to was held in Christ Church, Macon, on the morning of Sunday, November 14th.

"Five years ago the officers of the Woman's Auxiliary bethought themselves of the numerous bread-winners in the parish who used the United Offering mite-boxes but had no chance to attend any week-day meeting. They asked the rector if he would be willing to give them an afternoon service on Sunday twice each year, when the United Offering could be placed on the altar and when he could give a missionary talk on the work of the previous six months in mission work in the world, the diocese, and the parish. He willingly consented to a night service so as to insure the presence of the choir. The new rector decided to hold the autumn service on Sunday morning and gave a most interesting address. These meetings have been found very helpful, first in the encouragement to the women interested in the United Offering, second, in placing the Auxiliary and its work in the important position it deserves in each parish, and third, in giving the rector the chance to interest and to instruct people in missions without preaching a begging sermon. Christ Church has the distinction of having led the diocese for five years in the United Offering, although in point of numbers it stands fourth. It will be remembered that in 1913 the diocese of Atlanta was one of the seven to double its United Offering."

AN AUXILIARY OFFICER in St. Stephen's parish, Milwaukee, tells us that "the play of *The Little Blue Box* was lately given at the semi-annual meeting of the diocesan branch of the Woman's Auxiliary and that it proved a great success.

"I say 'success' most fittingly, for we succeeded in interesting persons who had never been interested in missions before. One lady said to me, 'I never knew what the United Offering meant until now.' I have received many congratulations, many speaking of the play as 'very impressive,' 'a wonderful appeal,' 'very beautiful,' etc. Our rector was so pleased with it that he has asked me to give it again very soon for the benefit of our own parish, as he thinks every member should have the opportunity of seeing it."

Mrs. H. Leverich, 1523 Josephine street, New Orleans, may be addressed for this play.

THE TREASURER of the United Offering in St. Paul's parish, Seattle, sends a suggestion that while many contributors give a penny a day with their prayers there should be urged for others a penny a week, adding:

"It seems as though the very poorest of us could reach that total, which would mean fifty cents a year; and with a million members it would mean half a million in one year, or in three years, one and a half millions. This million figure is really too high, for all of our Church people will not give toward the United Offering and I doubt if we have a half million women using the boxes; so first we should find out how many members we have and then try to arouse their enthusiasm in giving the minimum rate of a penny a week. Let those who can and wish to do so give a penny a day. There might be an honor roll for the parish giving the maximum rate, but let those who cannot do so make the effort to be sure that their offering is a penny a week. We have tried this suggestion and find that it works well and can recommend it."

LOVE'S TYRANNY

Psalm 129: 9-10.

"If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

"Whither shall I go from thy spirit? or whither shall I flee from thy presence?"

When the wings of the morning, aglow with the light,
Dip down on the sands for me,
And bear me through day and the darkness of night
To the "uttermost parts of the sea,"
Where the mist lies asleep
On the breast of the deep;
Where creation is fled,
Even there am I led,
Even there shalt Thou be!

Love fearful, unresting, that spiest my ways!
From thy fetters I pant for release;
My soul gropeth blind, from the glow of thy gaze,
Ah, Voice of the Spirit, cease!
Tear sodden, I turn,
World weary, I yearn,
But when Thou dost fold me,
And when I behold Thee,
My soul will find peace!

MARY ALETHEA WOODWARD.

THE UNEMPLOYMENT PROBLEM IN NEW YORK

NEW YORK will not soon forget the anxiety and suffering during last winter and spring because of the large number of persons unable to find employment, and who were therefore practically homeless and hungry. Many estimates have been made of the number of persons out of work, ranging from 388,000 to 650,000 in this city alone. A most accurate result was obtained by a large life insurance company at the request of the committee on unemployment appointed by the mayor of the city, which declared after a careful census that 442,000 persons were unemployed in New York City. The fact that a similar condition existed in practically every part of the country accentuated the pathos and difficulty of the local problem. Efforts were quickly made by the Federation of Churches, and later by a representative committee appointed by the mayor of the City of New York, for dealing with this problem. The first concrete suggestion came from our own Church—from Deaconess Boyd of St. Bartholomew's parish, who provided work for a group of men, engaging them in rolling bandages and in preparation of various Red Cross supplies to be used for those who were falling on the battlefields of Europe. The idea of such temporary employment for a few hours a day and for a sum sufficient to meet the minimum daily need was quickly taken up by many. Work-rooms were opened in St. Bartholomew's parish house, in the parish house of the Church of the Heavenly Rest, Trinity Church, the Church of the Incarnation, St. George's Church, the Seamen's Church Institute, the Diocesan House, Grace chapel, and in St. Thomas' chapel. Similar undertakings were inaugurated by other religious bodies, and the community endeavored to coöperate with these and with the mayor's committee in furnishing temporary employment, as well as shelter, food, and clothing to those whose immediate necessities required such aid. To-day volumes of statistics are at hand; conditions and causes are receiving careful study, and the lessons learned from that painful experience will be of considerable permanent value. When the pressure of the problem was greatest the Bishop of the diocese invited some of the clergy and laity to join in forming the Church Coöperative Society, to deal with certain phases of unemployment. This society, though still in its experimental stage, possesses the possibility of large usefulness.

One phase of unemployment is discovered to be most pitiful and most difficult, because it is not temporary in its character, but permanent, and therefore demands immediate and effective consideration. We refer to those who have already come to be known as the Unemployable. From our own experience, and from consultation with those in daily contact with the unemployed last winter, we are confident that 75 per cent. of all the applicants for temporary work were unemployable at the time of application. About 25 per cent. were employable, had we been able to find positions. At least one-third of the unemployable became employable at the end of a month or six weeks, as the result of freedom from anxiety, a more regular life, and the small but sufficient sum earned for the provision of the minimum necessary for subsistence.

We estimate that one-third of those to whom temporary employment was given could never be made capable, never employable, never able to compete in the labor market and give a full day's work for a full day's wage. The causes of this condition may be briefly stated: Old age; permanently impaired vitality through illness, accident, inebriety or drug habit; and low mentality, not sufficiently marked to justify confinement in an institution and yet preventing adequate employment. Many others were so embittered against society that they did not wish employment, and others were so discouraged by a prison sentence or so undermined by moral disease bred in prison that for a while these also had to be classed as unemployable. We say "for a while," because the temporary employment for a few hours daily and for a small compensation was so regular, so dependable, and given under such helpful conditions, that *one-third of the unemployables were restored and became employable within six weeks' time.*

We estimate that there are at least 100,000 such unemployables in New York City to-day, and at all times. No provision has been made for the solution of this vast and pathetic problem. It is a challenge to religion, to science, to humanity!—*Adapted from the Convention Report of the Social Service Commission of the Diocese of New York.*

Church Kalendar

✠

Dec. 1—Wednesday.
" 5—Second Sunday in Advent.
" 12—Third Sunday in Advent.
" 15, 17, 18. Ember Days.
" 19—Fourth Sunday in Advent.
" 21—Tuesday. St. Thomas.
" 25—Saturday. Christmas Day.
" 26—First Sunday after Christmas. St. Stephen.
" 27—Monday. St. John the Evangelist.
" 28—Tuesday. Holy Innocents.
" 31—Friday. Eve of Circumcision. New Year's Eve.

MISSIONARIES AVAILABLE FOR APPOINTMENT

ALASKA

Rev. Hudson Stuck, D.D.

ARKANSAS

Rev. Wm. M. Walton (during November).

ASHEVILLE

Ven. W. B. Allen (during November and December).

BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.

CHINA

ANKING

Miss S. E. Hopwood.

HANKOW

Rev. F. G. Deis.
Rev. A. A. Gilman.
Miss S. H. Higgins.
Rev. S. H. Littell.

SHANGHAI

W. H. Jefferys, M.D.
Rev. J. W. Nichols (in Eighth Province).
Rev. F. L. H. Pott. D.D.

CUBA

Rev. W. W. Steel.
Rev. C. M. Sturges (in Seventh Province).

IDAHO

Rt. Rev. J. B. Funsten, D.D.

JAPAN

KYOTO

Rev. Roger A. Walke.

TOKYO

Dr. R. B. Teusler.

MEXICO

Miss C. Whitaker.

SALINA

Rt. Rev. S. M. Griswold, D.D.

SPOKANE

Rt. Rev. H. Page, D.D.

UTAH

Rt. Rev. Paul Jones, D.D. (during December and January).

WESTERN NEBRASKA

Rt. Rev. G. A. Beecher, D.D. (during November).

[Unless otherwise indicated, appointments with all the foregoing missionary speakers should be made through MR. JOHN W. WOOD, 281 Fourth avenue, New York City, N. Y.]

Personal Mention

THE Rev. W. H. BALL has resigned the charge at Kissimmee, Fla., and been appointed by the Bishop to charge of missions among colored people on the East Coast of the state. Please address all papers, letters, etc., to General Delivery, Miami, Fla.

THE Rev. G. C. F. BRATENAHL, D.D., has been elected Dean of the Cathedral of SS. Peter and Paul, at Washington.

THE Rev. CLARENCE ARCHIBALD BULL has left his Adirondack camp, and until further notice should be addressed at 243 West Seventy-sixth street, New York City.

THE Rev. J. T. FOSTER, rector of the Church of the Annunciation, New Orleans, La., has accepted the rectorship of All Saints' parish, Dallas, in succession to the Rev. Francis L. Carrington, who has been appointed Dean of St. Mary's College, Dallas.

SECOND SUNDAY IN ADVENT

St. Luke xxi: 33 –"My words shall never pass away."

"Words! Words!" exclaims the poet's prince* in scorn,—
Agglutinated unrealities,
The thought that speaks and in expression dies,
Laboring for birth, yet moribund ere born!

Far other is the faith divine which sees
Beyond Creation's wreck, and hears the tale
Majestic of the syllables prevail,
Alive and potent thro' th' eternities.

Whence comes it that the wondering earth hath heard,
From One so meek, so passing proud a claim,
Prouder than any poet's boast of fame?
The Speaker—is He not Himself the Word?
Oh, speak to us that we Thy voice may hear,
When all things pass away, but Thou art near!

HERBERT H. GOWEN.

* *Hamlet.*

THE Rev. THOMAS H. GORDON of Trenton, N. J., has changed his residence and P. O. address to Glastonbury, Conn.

THE Rev. PAUL HOFFMAN of Belmont and Belvidere (W. N. Y.), has accepted the curacy of the Church of the Holy Communion, the newest mission of St. James' Church, Buffalo, N. Y.

THE Rev. H. B. JEFFERSON has resigned the rectorship of St. Paul's Church, Carlinville, Ill. His address, until further notice, is 620 West Fortieth street, Kansas City, Mo.

THE Rev. Dr. W. G. MCCREADY was able to be removed from the hospital in Versailles, Ky., to his home in Winchester, on October 28th. He continues to improve.

THE Rev. Dr. and Mrs. WILLIAM C. RODGERS go December 1st to New York, 400 West 118th street, for four months, in order that Dr. Rodgers may be in the city to conduct the campaign for the building and endowment fund of St. Stephen's College.

THE Rev. C. C. THOMSON, formerly in charge of the mission at International Falls, has been appointed priest in charge of the parish of Christ Church at Crookston, Minn.

THE Rev. WILLIAM THOMAS WALSH is conducting a seven-day mission at St. Andrew's Church, Yonkers, N. Y.

RETREAT

BOSTON.—There will be a retreat for associates and friends at St. Margaret's Convent, Boston, Mass., on Tuesday, December 7, 1915, conducted by the Rev. Hughell Fosbroke, D.D.

ORDINATION

PRIEST

WESTERN MICHIGAN.—On Tuesday, November 23rd, in St. Mark's Pro-Cathedral, Grand Rapids, the Rev. JOHN BRIAN MCCORMICK was ordained to the priesthood by his father, the Rt. Rev. John N. McCormick, D.D., Bishop of the diocese. The sermon was preached by the Very Rev. Francis S. White, Dean of the Pro-Cathedral, who also presented the candidate. Several of the diocesan clergy were present and took part in the service and in the laying on of hands. Mr. McCormick is senior curate at Trinity Cathedral, Cleveland, and will be transferred to the diocese of Ohio.

DIED

CARROLL.—Entered into life in Columbia, S. C., October 13, 1915, aged seventy-one years, after an illness of three years and five months borne with patient endurance, ELIZA ANCIAUX, daughter of the late Chancellor James Parsons CARROLL and Eliza Anciaux (Berrien) Carroll, his wife.

"Lord, thou knowest all things; thou knowest that I love thee."

DE LONGY.—In Foreman, Arkansas, on Monday, November 22nd, the Rev. FREDERICK EDGAR DE LONGY, M.D., for eleven years priest of the Church at Mena. Funeral services conducted in Christ Church, Mena, by Bishop Winchester on November 24th. Dr. De Longy leaves a widow and eight children.

JOHNSON.—Fell asleep on Sunday, November 21st, in Savannah, Ga., MARY CLARK JOHNSON, daughter of the late John R. and Mary E. Johnson.

No darkened morn, no silence and no cry
Of bitterness as He recalls the breath;
No unfilled blank, no nameless agony;
For He hath said, "There shall be no more death."

REESE.—Entered into life, on Thursday, November 18, 1915, at Riverton, N. J., JOHN JAMES REESE, son of the late Dr. John James and Sallie Adams Reese. The funeral services were held at Christ Church, Riverton, November 22nd.

"Lord I have loved the habitation of thine house, and the place where thine honor dwelleth."

SPENCER.—MARY FRANCES, widow of Rev. J. Selden SPENCER of Tarrytown, N. Y., died November 21, 1915, at Mountain Lakes, N. J. Her six sons were with her at the end. The burial office was said at Tarrytown, N. Y., on Wednesday, November 24th. Requiems were said at St. John's Church, Oakland, Cal., and St. John's Church, Boonton, N. J. Other requiems are asked.

"Lord all-pitying, Jesus blest,
Grant her Thine eternal rest."

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, $1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS WANTED—CLERICAL

RECTOR of Eastern parish (300 communicants) desires parish (or missionary work) in Middle West. Address NEW YORK, care LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST (Catholic) seeks parish or city curacy; *not afraid of work;* highest references. OMEGA, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, unmarried, successful with boys, thirteen years' experience, wishes parish. Address "W," care LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST desires change; hard worker; stipend $1,200 and rectory. Address ARBEIT, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

NURSERY-GOVERNESS for five boys, eldest 10. Country. One hour New York. Best references required. Mrs. W. B. PITKIN, R. F. D. 105, Dover, New Jersey.

POSITIONS WANTED—MISCELLANEOUS

POSITION WANTED by English gentlewoman, Churchwoman, experienced managing housekeeper; understands care of children. Will take entire charge of small household. City references. Address ALTO, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires permanent location in city. Stubbs graduate. Splendid references to character and ability. Address KONE, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, experienced, Catholic, English trained; boy voice specialist; free now. Highest references. Address SCORE, care LIVING CHURCH, Milwaukee, Wis.

REFINED middle-aged lady wishes position as companion to lady living alone or semi-invalid. References. ALICE LONGYEAR, 307 First street, Jackson, Michigan.

COMPANION-NURSE, long experience, excellent references, kind, good reader, sewer, traveler. Address MISS CARTER, 136 East 60th street, New York City.

POSITION of trust as house mother, nurse, companion, department matron, or care of infants in home. Address 1317 West 26th street, Erie, Pa.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent contracts call for organs in St. Paul's, Chicago; St. Peter's, St. Augustine, Fla.; Trinity, Pawtucket, R. I.; St. Thomas', Brooklyn; Bishop Paret Memorial, Baltimore; Total stops 140 and two to four manuals. All information by writing the factory, AUSTIN ORGAN CO., Hartford, Conn.

WANTED—Church members in every parish in America to sell The Church Kalendar, 40th year, just out. The most popular Kalendar in the world. 75 cents per copy, postage, 7 cents extra. THE CHURCH KALENDAR CO., 1 Madison avenue and 23rd street, New York City.

THIS NATION FOR CHRIST"—(See words elsewhere in this paper.) A stirring, devotional melody, for unison use, in Preaching Missions. Words and Music, single copies, five cents; in quantities, four cents. REV. P. B. PEABODY, Blue Rapids, Kansas.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE ORGAN FOR SALE.—Church must be vacated. Modern Hutchings-Votey, two manual and pedal organ, oak case, beautiful design, good tone and power. A. B. DECOURCY & CO., 634 Harrison avenue, Boston, Mass.

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CHURCH DECORATIONS, ornaments, altar frontals, vestments, etc., at moderate cost. THOMAS R. BALL, Room 70, Bible House, New York City.

POST CARDS of Churches, Cathedrals, and Missions. Send for catalogs. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, New York, Altar Bread, Priest's Hosts, 1 cent each. People's: Stamped, 20 cents per 100; Plain, 15 cents per 100.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and Prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists. Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW JERSEY

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address 23 S. South Carolina avenue, Atlantic City, N. J.

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HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms $3.00 per week, including meals. Apply to the SISTER IN CHARGE.

A COMMUNITY HOUSE in New York City will welcome a few paying guests. Home comfort and convenience assured; likewise reposefulness. Address 425, LIVING CHURCH office, Milwaukee, Wis.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

LITERARY

IN PREPARATION, a book of "DAILY MEDITATIONS" by FATHER HARRISON, O.H.C. The number of volumes which will be published is to be according to subscriptions, which are now being received. $1.50 postpaid. Address ST. ANDREW'S, Sewanee, Tenn.

FOR SALE OR RENT NORTH CAROLINA

MODERN FURNISHED HOUSE in Southern Pines, N. C.; ten rooms and bath, electric lights; large, sunny porches. Address 610 Newbern avenue, Raleigh, N. C.

TO RENT—SOUTH CAROLINA

SUMMERVILLE AMIDST THE PINES.—Three completely furnished cottages, two, three, and four bedrooms. Terms quite moderate. References. No tuberculars taken. E. P. GUERARD, Charleston, S. C.

FOR SALE—INTEREST IN SCHOOL

TO SELL INTEREST IN SCHOOL.—One of the best boarding schools for boys in the Northwest for sale, whole or part interest. Address D2, LIVING CHURCH, Milwaukee, Wis.

CHRISTMAS CARDS

FLORENTINE CHRISTMAS CARDS, 65 cents and 95 cents a dozen (assorted). Other gifts. Leaflet, P. O. Box 4243, Germantown, Philadelphia, Pa.

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is the Church's executive body for carrying on its general extension work at home and abroad.

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The Spirit of Missions, $1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

APPEALS

OFFERINGS FOR THE GENERAL CLERGY RELIEF FUND

We are being widely asked whether offerings are still to be sent to us. Frankly it will be a calamity if they are not. Over 500 old and disabled clergy, widows, and orphans depend upon us.

The General Clergy Relief Fund is pledged by the nature of its assets and offerings: by the expectancy of its beneficiaries, and the obligations it has entered into with these, to get and pay out to them about $30,000 per quarter. Therefore continuous and generous support must be given us as recommended by the General Convention.

We need all our old friends, clergy and churches, and new ones too.

ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
The Church House, Philadelphia, Pa.

ALL NIGHT MISSION

THE ALL NIGHT MISSION, now in the fifth year of its career of service, during which it has sheltered over 125,000 men, fed over 90,000, helped over 10,000 to a new start in life, made over 600 visits to prisons, 700 visits to hospitals, and conducted 1,500 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley Tyng Upjohn, its president and treasurer, the mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:
- E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
- Sunday School Commission, 73 Fifth avenue (agency for book publications of the Young Churchman Co.).
- R. W. Crothers, 122 East 19th St.
- M. J. Whaley, 430 Fifth Ave.
- Brentano's, Fifth Ave., above Madison Sq.
- Church Literature Press, 2 Bible House.

BROOKLYN:
- Church of the Ascension.

BOSTON:
- Old Corner Bookstore, 27 Bromfield St.
- A. C. Lane, 57 and 59 Charles St.
- Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS.:
- Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:
- T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:
- Geo. W. Jacobs & Co., 1628 Chestnut St.
- John Wanamaker.
- Broad Street Railway Station.
- Strawbridge & Clothier.
- M. M. Getz, 1405 Columbus Ave.
- A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:
- Wm. Ballantyne & Sons, 1409 F St., N. W.
- Woodward & Lothrop.

BALTIMORE:
- Lycett, 317 North Charles St.

STAUNTON, VA.:
- Beverly Book Co.

ROCHESTER:
- Scranton, Wetmore & Co.

TROY, N. Y.:
- A. M. Allen.
- H. W. Boudey.

BUFFALO, N. Y.:
- R. J. Seidenborg, Ellicott Square Bldg.
- Otto Ulbrich, 386 Main St.

CHICAGO:
- LIVING CHURCH branch office, 19 S. La Salle St.
- The Cathedral, 117 Peoria St.
- Church of the Redeemer, Washington Ave. and 56th St.
- A. C. McClurg & Co., 222 S. Wabash Ave.
- Morris Co., 104 S. Wabash Ave.
- A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:
Grace Church.

LONDON, ENGLAND:
A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

E. P. DUTTON & CO. New York.

The Log of the Ark. By Noah. Hieroglyphics by Ham. Excavated by I. L. Gordon and A. J. Frueh. $1.00 net.

Between the Lines. By Boyd Cable. $1.35 net.

The Undying Story. The work of the British Expeditionary Force on the Continent, from Mons, August 23, 1914, to Ypres, November 15, 1914. By W. Douglas Newton, author of *War, The North Afire.* $1.35 net.

HOUGHTON MIFFLIN CO. Boston.

David Penstephen. By Richard Pryce. $1.35 net.

LONGMANS, GREEN, & CO. New York.

Life of Bishop John Wordsworth. By E. W. Watson, D.D., Canon of Christ Church, Regius Professor of Ecclesiastical History in the University of Oxford. With portraits and other illustrations. $3.75 net.

The Sweet Miracle. By Eca de Queiroz. Done into English by Edgar Prestage of the Lisbon Academy of Sciences. 40 cts. net.

HENRY HOLT CO. New York.

Burkeses Amy. By Julie M. Lippmann, author of *Martha-by-the-Day,* etc. Illustrated by Harriet Mead Olcott. $1.25 net.

MACMILLAN CO. New York.

Dogma, Fact and Experience. By A. E. J. Rawlinson, Student of Christ Church, Examining Chaplain to the Bishop of Lichfield, formerly Tutor of Keble College, Oxford. $1.00 net.

Thomas Alva Edison. By Francis Rolt-Wheeler, author of *The U. S. Service Series, The Science History of the Universe,* etc. True Stories of Great Americans Series. 50 cts. net.

SHERMAN, FRENCH & CO. Boston.

The Quest of the Ring. By Paul S. Brallier. $1.00 net.

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REV. HORACE T. OWEN. Trenton, N. J.

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FROM THE AUTHOR.

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Bulletin of the General Theological Seminary. Vol. I, Number 4.

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THE CHURCH AT WORK

WEST MISSOURI ANNUAL COUNCIL

THE COUNCIL of the diocese convened in Christ Church, St. Joseph, on Tuesday, November 16th, at 10 A. M. It was the twenty-sixth annual session. Bishop Partridge paid an especial tribute to the memory of the late Rev. J. Stewart Smith in his annual address at this service. Most of the old members of boards and officers of the diocese were re-elected.

The Standing Committee: The Rev. J. D. Ritchey, D.D., the Rev. Messrs. R. N. Spencer, E. J. Craft, C. Hely-Molony; Mr. Horace Stringfellow, Mr. A. C. Stowell, Mr. R. B. Middelbrook, Mr. John Gosling.

Delegates to the General Convention: The Rev. Messrs. C. Hely-Molony and R. N. Spencer, Rev. J. D. Ritchey, D.D., Rev. E. J. Craft; Messrs. A. C. Stowell, L. T. Golding, F. A. H. Garlichs, and Phil R. Toll.

Alternates: The Rev. Messrs. C. A. Weed, C. R. Taylor, L. A. C. Pitcaithley, E. H. Eckel, Jr.; Messrs. B. C. Howard, P. A. Simonds, F. B. Mertsheimer, and W. F. Eves.

Diocesan Board of Church Extension: The Rev. Messrs. E. J. Craft, R. N. Spencer, L. A. C. Pitcaithley; Mr. B. C. Howard, Major A. M. Davis, and Mr. E. C. Hamil. These, together with the Bishop, Archdeacon, and Deans, constitute the board.

The Bishop nominated Mr. Gardiner Lathrop as chancellor, which nomination was confirmed.

The Rev. J. D. Ritchey, D.D., was elected as the diocesan member of the Board of Missions of the Province of the Southwest.

Delegates to Provincial Synod: The Rev. J. D. Ritchey, D.D., the Rev. Messrs. L. A. C. Pitcaithley, E. J. Craft, E. H. Eckel, Jr., C. Hely-Molony; Messrs. B. C. Howard, E. C. Hamil, C. A. Johnson, M. G. Harman, and L. T. Golding.

The proposed pension system was adopted, and a canon in conformity therewith.

A remarkable development was the adoption of a resolution authorizing the formation of a diocesan missionary committee, consisting of not less than ten laymen, to act as an auxiliary to the diocesan board of Church extension. The committee was at once organized and is at work, and will doubtless do much to revive the missionary spirit of the diocese.

The council has also authorized the publication of a diocesan paper (quarterly) which will be in the nature of a letter from the Bishop to the members of the diocese.

The attendance at the council was good and the spirit of hospitality that pervaded the place was most marked. It is freely predicted that the diocese will not refrain for as long a time as ten years again before it meets outside of Kansas City.

The next session is appointed for St. George's parish, Kansas City, in November, 1916.

The council adjourned on the afternoon of Wednesday, the 17th, but the final meeting was a splendid banquet at the Hotel Robidoux, given by the members of Christ Church and their friends. The Rev. C. Hely-Molony, rector of Christ Church, acted as toastmaster, and the speakers were Major A. M. Davis, the Rev. C. T. Brady, LL.D., the Rev. E. H. Eckel, and Bishop Partridge. It had been arranged to have Bishop Longley as the speaker for the evening, but at the last moment he was prevented from coming.

The Woman's Auxiliary of the diocese held its quarterly meeting at Christ Church, St. Joseph, on Thursday, the 18th. This was followed by a session of the Woman's Diocesan Society at the same place on Friday, the 19th. While this society was passing through its first two years the Bishop has acted as president. This year Mrs. R. A. Brown, of Christ Church, St. Joseph, was elected as president. The Junior Auxiliary held their meeting at the same place on Saturday, the 20th. The feature of their session this year was the formation of a commission to supervise the Provincial Lending Library, so far as it relates to the diocese of West Missouri.

AT NASHOTAH MISSION

THE RETREAT recently conducted at Nashotah Mission by Father Officer, O.H.C., was a spiritual feast of good things, and was entered into heartily and reverently by all the men. Lasting the greater part of two days, it was a new experience for many, and came at an opportune time; just when the settling down process of the school year had about terminated, giving those who participated in it a new vision of their vocation. Father Officer gave four addresses, and there was something to deepen one's faith and strengthen one's purpose in each of them. After enjoying such an event one wonders why more parishes and institutions do not have them as regular features of the year's work, for if entered into in the proper spirit the results obtained are inestimable.

Bishop McKim of Tokyo, Japan, made an address to the missionary society of Nashotah Mission, a short time ago, upon his work, which proved to be one of the most interesting addresses ever made there. He spoke of the country, the people, and their customs, and the methods employed in acquainting them with the Gospel. The most absorbing part of the address was devoted to an account of his visit to a leper colony, and the steps taken to provide the colonists with spiritual ministrations. This work, was the result of the conversion of a native boy, who is now a catechist at the colony.

CLERGYMEN'S RETIRING FUND SOCIETY

THE DIRECTORS of the Clergymen's Retiring Fund Society held their annual meeting November 12th in the Church Missions House, Bishop Burgess in the chair. The treasurer's report showed that $22,797.55 had been distributed among 307 annuitants in varying amounts on the basis of twenty-five per cent. of what each man had paid into the treasury. There had been an increase in the amount of gifts to the society and $10,000 had been

added to the invested funds. The financial secretary's report showed that there had been an unusual mortality among the members, no less than thirty-nine having died during the year, of whom twenty-seven were annuitants, Bishop Toll and Bishop Biller being of the number. Three of our members having been elevated to the episcopate, Bishop Sumner, Bishop Page and Bishop Stearly, our Bishops now number fifty-six.

The attitude of the Clergymen's Retiring Fund Society toward the new Church Pension Fund was duly considered and the points brought out that, even after the latter shall have reached the stage of successful operation, there will still remain an ample field for the usefulness of the Clergymen's Retiring Fund Society on its present distinctive lines, because there will be many of the clergy who for a number of reasons will not be eligible for a pension under the new plan. Those pensions are to begin at sixty-eight years of age and are to be allotted regardless of any annuity a man may be deriving from the Clergymen's Retiring Fund Society, as such annuity will be regarded in the same light as income derived from any private investment. The Clergymen's Retiring Fund Society offers its annuities at sixty to all clergymen wherever they may reside and without any conditions aside from their previous payment of dues.

NEW HOUSE OF SISTERS OF THE HOLY NATIVITY

THE SISTERS of the Holy Nativity, of Fond du Lac, Wis., have lately opened a house in West Orange, N. J., it being the former residence of Mr. and Mrs. John B. Van Wagenen.

The Sisterhood of the Holy Nativity was founded in the year 1882 by the late Rt. Rev. Charles Chapman Grafton, D.D., LL.D., sometime Bishop of Fond du Lac. In addition to the main house the sisters also have houses located at various parts of the country, the one in West Orange being the latest. It is primarily for retreats. The plan is to provide a place for frequent retreats of one day or longer. Retreats or quiet days for all classes of workers will be arranged, on Sundays or on any day on which their occupations will permit them to be present. Also, besides these general retreats, the house will be open to any wishing to make their own private retreat of a day or more, and will offer a place of retirement to women who wish to get out of the rush of the world for a little space. The house is very comfortable and the grounds are spacious, making a stay there very enjoyable.

In addition to maintaining this house, two sisters will do parochial work in All Saints' parish. Situated so close to the great cities of New York and Newark and their suburbs, the house in West Orange may prove a center of comfort and help to many women. Any information concerning the house or its aims will be cheerfully given by the sister in charge, at 33 Mount Pleasant avenue, West Orange, N. J.

DEDICATION OF ST. THOMAS' CHURCH, BROOKLYN

THE NEW St. Thomas' Church, Brooklyn, was dedicated Sunday, November 14th, with crowded congregations throughout the day. It is built of tapestry brick and white terra cotta. The interior is finished in dark brown woodwork with sand gray walls. The church seats five hundred people, and without the memorials cost $36,000. The main tower is a memorial to Henry King Sheldon Russell, son of the Rev. James Townsend Russell, rector emeritus. The chancel windows and font are presented by the Misses Katherine and Saran Harrison in memory of their mother, Eliza Elliott Harrison; the sanctuary furnishments are in memory of Theodore J. Scharfenberg; choir furnishments a thank offering from St. Thomas' Guild; hymn boards in memory of Harriet P. Mullen; alms basons in memory of Jane M. Imlay; clergy cushions a thank offering from Enid and Nadine Genns; and Bible bookmarks in memory of George C. Piercey. The pulpit is a memorial to Christina M. Stock and William Stock. The lectern is in memory of John and Mary J. Jeffers and John H. and Eugenie T. Jeffers, with the lectern Bible in memory of Alexander M. and Mary A. Jackson. In the absence of the Bishop the dedicatory prayers were read by the rector, the Rev. Duncan M. Genns. Dr. C. F. J. Wrigley preached in the evening.

AUTOMOBILES FOR MISSIONARIES

THE CLERGY of the diocese of Harrisburg are like many of their brethren in other dioceses in that they serve more than one station each. But they have the advantage of many in that they have five automobiles to aid them in their journeys. The illustration

READY FOR A MISSIONARY TOUR

shows the Rev. Frank R. Allison, who, by the way, has four stations, starting on a trip with the general missionary. Other automobiles are in charge of the Rev. William Dorwart, who has four stations, the Rev. C. S. Kitchin and the Rev. Frederick A. Cook, who serve three stations apiece, and the Rev. David Yule, who visits two places.

DEATH OF REV. F. E. DE LONGY, M.D.

THE CHURCH in Arkansas, so lately bereaved by the death of the Rev. Charles H. Lockwood, D.D., has sustained another sad loss in the death of the Rev. Frederick Edgar De Longy, M.D., a faithful shepherd, learned priest, and self-sacrificing missionary. Dr. De Longy was visiting his mission parish at Foreman, having just held Sunday services, when suddenly stricken with a violent heart attack, which caused his death on Monday, November 22nd. The best medical attention was rendered and his loving wife was also by his side.

Dr. De Longy, born in Potsdam, N. Y., January 24, 1851, was in the sixty-fifth year of his age, with splendid physique, clear intellect, and deep spiritual insight. For some years he practised medicine, especially surgery, in New York. Going to Kansas he became interested in the missionary work of the Church under Bishop Thomas. He soon passed from lay reading into deacon's orders, which he received from Bishop Thomas in 1887, and was advanced to the priesthood the following year. He served as deacon at Winfield, Kan., and as priest at Salina, Kan., and Chillicothe, Mo., from which field he came to Mena, Ark., where he has labored for eleven years with patience and fidelity.

Dr. De Longy leaves a widow and eight children. All of these children are married except one son. All are actively engaged in Church work in different sections of the country. The unmarried son, a recent graduate in law, with university training, has just decided to follow his beloved father into holy orders, and will begin at once a course of study in theology. A son-in-law has been appointed lay reader at Foreman.

On November 24th Bishop Winchester conducted the funeral services at Mena in Christ Church, and the body was laid to rest amid tokens of deep affection in the cemetery near by.

Twelve members of his family knelt side by side, before the altar in the chancel of Christ Church, the next morning (Thanksgiving Day), with radiant appreciation of their belief in "the Communion of Saints."

DEATH OF REV. SYLVANUS STALL

THE REV. DR. SYLVANUS STALL, of the Lutheran Church, the well-known writer on questions of sex hygiene, passed away at Atlantic City, N. J., on Saturday, November 6th.

Dr. Stall was born in Elizaville, Columbia county, N. Y., October 18, 1847, and was left an orphan at an early age, with no better equipment wherewith to face life's struggle than a common school education.

In 1866 he entered Hartwick Seminary, New York; then studied theology at Pennsylvania College, Gettysburg, and at the Union Theological Seminary, New York, and was finally ordained to the ministry of the Lutheran Church in 1874.

It was then he set his hand to a task of unparalleled delicacy, which had been inspired in him in the days of his adolescence, when an obscene book tendered by an older playmate had proved so repulsive to him that he resolved that some day he would brave public sentiment and supply growing youths with pure and clean, truthful and honest books on personal and social purity. This object became his life-work; and it grew upon his hands from year to year until the faithful worker was spared to see with his own eyes the plenteous ripening of the seeds which through him had been scattered broadcast the world over.

The funeral services of Dr. Stall were held on Monday, November 8th, in the Temple Lutheran Church, Philadelphia, with the Rev. Dr. August Pohlman, the pastor, officiating. The interment was at Gettysburg, Pa., on Saturday, November 13th.

BISHOP BILLER MEMORIAL SERVICE

A MEMORIAL SERVICE for the late Bishop Biller of South Dakota was held in St. John's Church, Woodside, Newark, N. J., on Advent Sunday afternoon.

Addresses were made by Bishop Lines, Dean Grosvenor of the New York Cathedral, and Mr. John W. Wood. The rector, the Rev. Albert M. Farr, assisted in the service.

The church was crowded by parishioners and visitors from other parts of the diocese.

The Bishop's personality and his work in Oklahoma, New York City, and South Dakota were the themes of the addresses. Bishop Biller was a candidate for holy orders from this parish.

The offerings at this service will go to the support of the work among the Indians of South Dakota.

MERGER OF TWO SOCIETIES

THE AMERICAN CHURCH UNION and the Society of Church Literature are to be consolidated. Both organizations took initial steps to that end at meetings lately held.

The American Church Union held its annual meeting in New York. The president, Mr. Clinton Rogers Woodruff, introduced Dr. Theodore Diller, of Pittsburgh, and the Bishop of Salina as the principal speakers. The former emphasized the necessity for educational work, especially among the laity, and the Bishop emphasized the necessity for provincial organization and for meeting the missionary apportionment, notwithstanding

the recent difficulties, because of the arrangements which had been made with the missionaries in the field on the basis of the support of an undivided Church. He also emphasized the need for general work for the maintenance of the general principles of the Union.

The president spoke of the diversity of opinion among Catholic Churchmen leading to ineffective action; he felt, however, that a new spirit was manifesting itself, and that there was a greater disposition than heretofore to lay aside differences of opinion on non-essentials and to unite for vigorous support of essentials. He regarded the recent action of the Board of Missions as bringing the direct issue of the question of obedience to ecclesiastical superiors. The need for effective and persistent organization was greater than ever, and he urged that steps be taken looking towards the bringing together in one strong organization of all the various bodies working towards the same general end.

Following these addresses a motion was presented by the Rev. Frank B. Reazor, D.D., of St. Mark's, West Orange, New Jersey, to the effect that the Union take steps to amalgamate with the Society of Church Literature, that organization having taken similar action in the afternoon. After remarks by President Rodgers, of St. Stephen's, this motion was unanimously adopted.

In view of the possible merging of the two organizations the election of officers was postponed for the present, it being felt unnecessary to go through that formality under the circumstances. There was a remarkably fine feeling of unity and coöperation, and the officers regarded the meeting as one of the best in the history of the Union. The desire to get together was particularly manifest.

NATION-WIDE PREACHING MISSION

AT ST. LUKE'S CHURCH, Alburgh, Vt., the Rev. Wm. Henry Barnes conducts a parochial mission beginning Advent Sunday, November 28th, with daily services Monday, Tuesday (St. Andrew's Day), Wednesday, Thursday and Friday, with the Holy Eucharist at 8:00 A. M. and a mission service at 7:30 P. M. The sermon topics are adapted to the man who has "too much on his mind to bother about Church," the man who thinks that he has only to "turn over a new leaf" when the right time comes; the man who has been baptized, and perhaps confirmed, and then forgotten that there was anything else to be done, or for him to do; the man who thinks that "one thing is as good as another, as we are all going one way"; the man who has never thought much about the importance of sacraments, especially Holy Communion, in developing character; and to the man who considers "hearing the preacher" the most important feature. A similar service is announced for Trinity Church, Winooski, Vt., from December 5th to December 10th.

The Rev. Charles Mercer Hall, of Asheville, N. C., commenced on Sunday, November 22nd, a four weeks' mission as special preacher in the diocese of Dallas. Mr. Hall will visit every parish and mission in the diocese, preaching and conducting quiet days. The missioner's labors will be supplemented by the diocesan clergy.

The Nation-wide Preaching Mission was the main topic of discussion for the closing evening of the conference of the clergy of Atlanta. The matter was introduced by the Bishop of the diocese. The preparation was discussed by the Rev. Leonard B. Richards, and the conduct of a mission by the Rev. H. Fields Saumenig.

Several missions are now under way in the diocese of Bethlehem, and others will be held next week. The Rev. Walter Coe Roberts, rector of St. Mark's Church, Mauch Chunk, is now conducting a two-weeks' mission in his parish, the theme of preaching being "Religion, so easy to get, so hard to keep." The subjects are: A Voice in the Highways, The Last Day, A Brother's Voice, A Saviour's Invitation, The Great Example, The Full, Perfect, and Sufficient Sacrifice, The Blessed Word, The Moving Power, The Church, A Three-fold Appeal, and The Messenger. At All Saints' chapel, Lehighton (Rev. W. H. Ziegler, vicar), a mission is being conducted this first week in Advent by the Rev. Howard B. Ziegler. Next week there will be a mission at Trinity Church, Athens (Rev. W. R. Sewell, rector), conducted by the Rev. John Porter Briggs, rector of All Saints' Church, Shenandoah. Another mission will begin on the Second Sunday in Advent and close on the Third Sunday in Advent in Calvary Church, Tamaqua, and will be conducted by the Rev. Wallace Martin, rector. Trinity Church, Pottsville (Rev. Howard W. Diller, rector), will hold a mission the week preceding Ash Wednesday, Archdeacon Webber being the missioner.

At St. Peter's Church, Brooklyn, Tuesday, November 16th, Bishop Burgess, assisted by Archdeacon Webb and the Rev. E. A. Gernant, celebrated the Holy Communion in preparation for the preaching mission. Some fifty of the city clergy were present. Immediately after a breakfast, served by the ladies of St. Peter's, a conference was held at which the clergy exchanged experiences and plans for the mission, and encouraged each other. It was voted to carry on an extensive publicity campaign through the press. Cards of decision will be used in many parishes. Much was made of the follow-up feature.

At the semi-annual conference of the Mansfield (Ohio) region, the mission was discussed with much illuminating effect, resulting in an expressed desire upon the part of all the parochial clergy present to have missions in their parishes and to aid where their services could be used.

A very helpful day of devotion and conference was held under the direction of Bishop Rhinelander at the Church of St. Martin's-in-the-Field, Philadelphia, on the Friday before the First Sunday in Advent. Twenty-seven of the clergy, chiefly those who were to be the mission preachers during the following week, joined with the Bishop in this preparation. Assembling at nine o'clock on the evening of Thanksgiving Day, they were entertained in the building of the Chestnut Hill Academy, where, on this first evening, a conference was held on mission methods. The Rev. Dr. Floyd W. Tomkins, Dean Bryan of Easton, and other experienced missioners contributed valuable suggestions. The next morning at 7:30 Bishop Rhinelander celebrated the Holy Communion in St. Martin's Church, assisted by the rector of the parish, the Rev. Jacob Leroy. During the day the Bishop gave three beautiful and inspiring meditations on the phrase which has been chosen as the motto of the preaching mission, "Christ the Light of the World." Many of the clergy remained for a closing celebration of the Holy Communion in St. Martin's Church on Saturday morning. The gathering was so helpful, and the place so admirably adapted to the purpose that a general desire was expressed for an annual diocesan retreat or quiet day for the clergy. The Nation-wide Preaching Mission was started in the diocese on Sunday. The special preachers took charge of the services on that day in some one of the churches in each group, to which they were assigned, and continued the services throughout the day. Each morning there will be a celebration of the Holy Communion in all the churches in the city.

On Tuesday and Wednesday, November 23rd and 24th, the Rev. Harvey Officer, O.H.C., held a conference for the clergy of Pittsburgh in preparation for the mission, which is to be held in most of the churches and missions of the diocese during January. On Thursday the conferences were preceded by a celebration of the Holy Communion, at 9:30 A. M. The conferences were held from ten to twelve and from two to four on both days. They were well attended, and were exceedingly interesting and helpful.

The preparations for the preaching mission in Southern Ohio have been very carefully worked out in the various convocations. The principle of exchange is largely in force in the Dayton and Columbus convocations and the rectors of many of the larger parishes are taking this duty in the smaller missions. There are some visiting clergymen from outside the diocese. The Rev. George Gunnell of Trinity Church, Toledo, is to have charge at Trinity Church, Columbus, the Rev. F. C. Sherman of Akron will be the missioner at St. James', Zanesville, and the Rev. Lewis Brown, Ph.D., rector of St. Paul's, Indianapolis, will preach at the Church of Our Saviour, Mt. Auburn, Cincinnati. Archdeacon Dodshon, an experienced missioner, has given a number of practical suggestions which have been printed in the diocesan paper. Both Bishop Vincent and Bishop Reese have held quiet days for the clergy in preparation for the work which is being entered into with a most devoted spirit. Bible classes and other follow-up plans are to be developed. Much use will be made of prayer and pledge cards, and the question box is to be used in nearly every case. Tracts and printed matter will be largely used and the diocesan board of religious education, under the leadership of Prof. W. T. Magruder of Columbus, has seen to it that samples of carefully selected tracts, etc., have been sent to every clergyman in the diocese.

LAYMEN'S MISSIONARY MOVEMENT

THE LAYMEN'S MISSIONARY CONVENTION held at Portland, Maine, November 10th to 14th, with a registration of 916 members, of whom twenty were Churchmen, was a great success, not only as regards numbers but also as to the enthusiasm kindled and the marked interest manifested. Among the laymen present and actively participating in the work of the convention were Mr. F. H. Gabbi of St. Stephen's Church and Mr. I. A. Avery of Trinity Church, Portland. On the first evening Col. Elijah W. Halford, formerly private secretary to President Harrison, and now vice-president of the National Association of Laymen, spoke on "America's Opportunity," which was to make the civic life of the nation righteous. "If," said he, "the civilization we enjoy is to dominate the world, to the United States is given the privilege and responsibility of being its torch-bearer." In the course of the convention strong resolutions denouncing the Turkish atrocities in Armenia were adopted, and the convention put itself on record as "earnestly and anxiously" pleading "with those having the power and responsibility to express our national conscience and will to seek some way of efficient protest." Among the speakers on the evening of the 12th was Bishop Kinsolving of Brazil, "who," said a Portland paper, "awoke the convention to a pitch of enthusiasm it had not known at any previous session, when, speaking in a veritable torrent of impassioned eloquence, he pleaded with the people of Maine, in their zeal to extend the Kingdom to far-away lands, not to forget the great republics to the south of us." The Rev. C. S. Reifsnider, LL.D., of St. Paul's College, Tokyo, Japan, was one of the speakers on Sunday afternoon, the 14th. He spoke on Japan's need of Christianity, and declared that "now was the time for the introduction of a full force of American teachers of the Christian religion in Oriental

lands." In the morning of the same day Dr. Reifsnider preached in St. Stephen's Church, Portland (Rev. H. F. Kloman, rector), and in the evening at St. Luke's Cathedral (Very Rev. F. L. Vernon, Dean). The meetings of the convention were held in the First Parish Church (Congregational).

RURAL CHURCH SURVEY

THE ABSTRACT of a report on rural church survey to the Commission on Church and Country Life shows that one out of every nine country churches has been abandoned in recent years. Only one-third are increasing in membership and two-thirds have either ceased growing or are dying. Eighty-three per cent. have less than 100 members; 21 per cent. have less than 25; 27 per cent. have between 25 and 50; and 34 per cent. have between 50 and 100. Only 6 per cent. have individual ministers, while 26 per cent. share ministers with another church; 23 per cent. have one-third the time of a minister; 27 per cent. have one-fourth time; 14 per cent. have one-fifth time; 5 per cent have one-sixth time. A large proportion of ministers receive about the same pay as a day laborer. Less than 40 per cent. of the rural population are Church members.

These facts, shown in an extensive rural survey of Ohio, whose results have just been announced, are applicable to most states, according to officers of the Commission on Church and Country Life. Plans for scientific surveys in all states will be formulated at the national convention of the Commission on Church and Country Life, to be held in Columbus, Ohio, December 8th, 9th, and 10th, with President Wilson and Gifford Pinchot among the speakers.

CHINESE CHURCHMEN AS DIPLOMATS

THE NEWSPAPERS announced a short time ago the appointment of the Hon. Wellington Koo as Chinese minister to Washington. Dr. Koo is a product of our St. John's University, Shanghai. Thus, the future relations of two great nations will be influenced by a man trained in our Christian institutions. The same is true in other places. The present Chinese minister at Berlin, Dr. W. W. Yen, is a devout communicant of the Church and a son of one of our Chinese clergy; both he and the Hon. Alfred S. K. Sze, Chinese minister to Great Britain, are graduates of St. John's and communicants of the Church.

A SELF-SUPPORTING LIBERIAN PARISH

TRINITY CHURCH, Monrovia, Liberia, has by resolution announced to the Board of Missions, that after September 20, 1916, it will assume the support of its own rector and thus become the first self-supporting parish in Liberia. This parish paid toward the One Day's Income Fund the sum of $77.50, thereby showing a fine spirit of coöperation with the work of the Board.

AMERICAN CHURCH BUILDING FUND COMMISSION

THE ANNUAL meeting of the trustees of the American Church Building Fund Commission was held November 18th in the Church Missions House, the Rev. Dr. Anstice, vice-president, in the chair.

The report of the corresponding secretary showed that twenty-two loans had been negotiated to aid in the erection of fourteen churches, six rectories, and two parish houses, amounting to $41,200. Fifty-one gifts had been granted to complete the erection of forty churches and eleven rectories, amounting to $17,725. Grants had been made for six churches and two rectories, amounting to $3,900. Two legacies had been received. The treasurer reported that the present total amount of the building fund is $529,628.51.

The trustees are solicitous not only that the fund may be increased in order that their ability to serve the Church may be thereby enhanced, but also that the work of the commission may be better and more widely known, and that its methods may be so popularized as to be generally recognized as those best adapted to the promotion of the objects for which it exists.

The officers elected were: President, the Rt. Rev. C. K. Nelson, D.D.; vice-presidents, the Rt. Rev. C. S. Burch, D.D., and the Rev. Henry Anstice, D.D.; corresponding secretary, the Rev. Charles L. Pardee, D.D.; treasurer, Mr. George Gordon King; assistant treasurer, Mr. E. Walter Roberts.

DEATH OF REV. E. E. EDWARDS

THE DEATH of the Rev. Elijah E. Edwards, Ph.D., a retired priest of the diocese of Indianapolis, occurred at the home of his son in LaBelle, Lee county, Florida, early in November. He was buried at Fort Myers in the same state. Dr. Edwards was graduated at De Pauw University with the degree of A.B. in 1853, taking that of A.M. in 1858. After serving some years in the Methodist ministry, he was ordained deacon in 1889 by Bishop Whipple, and priest a year later by Bishop Gilbert. After a short time in Minnesota he entered the diocese of Milwaukee, first as rector at Menominee and then at Lancaster. From 1899 to 1901 he was rector of St. James' Church, Hendersonville, N. C., and from 1902 until the year following rector of St. John's, Greencastle, Ind., his last active work in the ministry. Dr. Edwards was quite advanced in years at the time of his death.

UGANDA'S ADVANCE

TWENTY-THREE years ago it cost the Church Missionary Society $5,000 to send a missionary to Uganda. It was a journey of from eight to ten months. One year ten strong men died on the way. To-day the journey can be made in twenty-four days and at a cost of $175. Then there was only one church building. On the outside it looked like a great barn, inside like a forest of poles. Now there are two thousand churches scattered all over the land.

MEMORIALS AND GIFTS

CHRIST CHURCH, Albion, N. Y., has received by the will of the late Catherine B. Baldwin, for many years a member of the parish, the gift of $1,000. Miss Baldwin bequeathed to the Board of Missions the sum of $9,000 to be used for the general purposes of the work of the Board.

MESSRS. WILLIAM P. and GEORGE W. HAYNES of St. Paul's Church, Fremont, Ohio, have given to the parish the sum of $2,500 as a memorial to their father, the form of which has not yet been announced. The elder Haynes took part in the erection of the present parish church some three quarters of a century ago.

AT ST. ANN'S CHURCH, Bridgehampton, Long Island, was unveiled on October 24th the following tablet:

To the glory of God
and in loving memory of
HANNE JOHNSTON SHERLOCK
to whose efforts the founding of this church was due and in whose memory it was freed from debt by her brothers and sisters
"Blessed are the dead who die in the Lord."

IT IS expected that on December 5th next there will be unveiled a tablet in St. Luke's, Altoona, Pa., in memory of the Rev. A. S. Woodle. The tablet of bronze will bear the following inscription:

To the glory of God
and in loving memory of
ALLAN SHELDON WOODLE,
1845-1915,
Rector of this Church thirty years, rector emeritus nine years, 1876-1915. Wise, loyal, faithful.

The Rt. Rev. James Henry Darlington will officiate at the unveiling at the morning service and in the afternoon will lay the corner stone of the new parish house that is in process of construction.

TRINITY CHURCH, Canaseraga, N. Y. (Rev. H. E. Robbins, rector), has become the recipient of several very handsome memorials which have been placed in the church by Mrs. William C. Windsor in memory of her parents, Daniel Hendee Holliday and Antoinette Holliday, and her uncle, Homer Holliday. They consist of a pulpit, baptistry, window, and tablet. The work is being done by J. & R. Lamb. The baptistry is floored and wainscotted in specially designed parquetry and carved oak panelling, carved font cover, brass ewer, and brass wall bookshelf. The whole is surrounded by a brass and oak rail. The window depicts the Annunciation. The handsome and imposing pulpit is of carved oak, conforms to the baptistry in carving, and is surmounted by a brass reading desk. These gifts will be dedicated on Sunday evening, December 5th.

ATLANTA

C. K. NELSON, D.D., Bishop

Clergy in Conference

THE FIFTH annual conference of the clergy of the diocese was held in Columbus, November 17th and 18th, beginning with a quiet day for the clergy. At the opening service that evening the Rev. Dr. Charles L. Wells of Christ Church, Macon, was the preacher. The endowment of the episcopate was discussed by Bishop Nelson, the Diocesan School for Girls by the Rev. George W. Lay, D.D., rector of St. Mary's, Raleigh, and the Laymen's Missionary Movement by Judge H. L. Parry of Decatur. A very strong and fearless report on the state of the Church was made by the Rev. Charles H. Lee. The final session was given over to the Nation-wide Preaching Mission.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Dedication of Organ at Wilkes-Barre

THE IMPROVED and remodeled organ of St. Stephen's Church, Wilkes-Barre, has recently been dedicated. It now represents a value of over $30,000.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop

Convocation of First District—Sunday School Convention

THE FALL convocation of the first district was held last Tuesday and Wednesday at Trinity parish, Watertown. A public reception was tendered Bishop Fiske Monday evening. He was the special preacher at the morning service and also spoke at the Woman's Auxiliary, as Archdeacon Allen of Asheville was delayed. Wednesday the Bishop was celebrant at 8 o'clock and again had to speak on the "Preaching Mission," in place of the Rev. H. W. Foreman, who was prevented from attending.

IN CONNECTION with the convocation at Watertown a Sunday school convention was held, when the president, the Rev. Romeo Gould, reported favorably on the rural visitations in Lewis county carried on by volunteer workers from different parishes. The Rev.

D. L. Ferris, rector of Christ Church, Rochester, spoke on the adult Bible class, and Bishop Fiske described some of his Bible class work, recommending books and guides for Bible classes.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
E. C. ACHESON, D.D., Bp. Suffr.

St. Monica's Colored Mission, Hartford—New Parish House for Christ Church

THE REV. W. B. SUTHERN, Jr., minister in charge of St. Monica's Colored Mission, Hartford, has recently completed "personally conducted" repairs within the church building which have greatly improved the facilities for parochial activities by the addition of a guild hall. He at first drained what was thought to be a practically useless basement, by so altering the grade of the land that it turned the seepage away from the cellar. He then laid the flooring, wainscotted the walls part way and panelled the remainder of the distance to the ceiling with Beaver board. The ceiling was laid with tinted steel squares and a room fifty by twenty-five feet, equipped with a stage and kitchen brought into use for added activities of the Church. Since the renovation a men's club has been formed and a sanctuary chapter. In addition other societies are soon to be reorganized or organized, the outcome of the rector's persistent push in overcoming what seemed to be impossibilities.

ANNOUNCEMENT was recently made in these columns of the gift to Christ Church, Hartford (Rev. James Goodwin, D.D., rector), by Mrs. James J. Goodwin of a parish house to occupy two lots owned by her adjacent to the Church property. The gift will be a memorial to her late husband, Mr. James J. Goodwin, late junior warden of Christ Church, and is easily the most important gift ever made the parish. Plans have now been prepared for the building. The architecture will be a domestic Gothic in harmony with the church and present parish house, which latter will continue to be used for office and other purposes. The building will be three stories in height with a high basement. At the rear will be the assembly hall which will be one story above the basement. Above the assembly hall will be a roof garden. In the basement will be the dining-room with kitchen, pantry, and scullery, also a coat room, men's lavatory, which will contain showers and locker-room, storeroom, janitor's room, bowling-alleys, and boys' room. On the first floor will be the rector's office, reception room, kindergarten room, large coat room, and the main entrance to the assembly hall, which will have a complete stage and dressing-rooms, and is planned to seat four hundred on the main floor and one hundred more in the gallery in the rear. On the second floor will be a large room for parish purposes which will be divided into two by a sliding partition, making a room for the sewing societies and the Girls' Friendly Society. On the third floor will be the rooms for the assistant minister, the janitor, and care-taker, and several other rooms. The building will be thoroughly fireproof and equipped in every way for the work Christ Church is doing down-town in the shopping district. An office for the Bishop of the diocese will be furnished in the building, and a room for the archives of the diocese with a fire-proof vault. This addition to the plant of Christ Church will make the whole one of the largest and up-to-date in the diocese.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

Red River Valley Deanery in Convocation

THE FALL convocation of the Red River Valley deanery (Rev. S. J. Hedelund, Dean), was held November 18th and 19th in St. James' Church, Fergus Falls. At the opening service the Rev. James Ward of Cloquet, former Dean, and former rector of the parish, preached the opening sermon. At 11 o'clock the Rt. Rev. F. A. McElwain, D.D., Suffragan Bishop of Minnesota, gave his first lecture on "The Ethical Teaching of Our Lord—Its Authority and Methods." After a business session Bishop McElwain gave a second lecture on "A Summary of Christian Character." This was followed by reports of delegates to the Provincial Synod held recently in Omaha. A paper was read by the Rev. S. J. Hedelund on "Socialism versus Christianity," after which there was a general discussion by all present on the "Clergy Pension System." The sessions closed with Evening Prayer, Litany, and a sermon by Bishop McElwain on "The Ten Commandments for Christians."

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

Archdeaconry of Altoona

THE ARCHDEACONRY of Altoona met in St. Luke's, Altoona, on Monday and Tuesday, the 22nd and 23rd of this month. The Rev. F. T. Eastment was elected Archdeacon and the Rev. Malcom DeP. Maynard was elected secretary-treasurer, each for a period of two years. At the service held on Tuesday evening an address on Cuba was made by the Rev. Archdeacon Steel. It appears that in eleven years our communicants in Cuba have increased in numbers from 142 to 1,723, centers of work have increased from three to fifty, clergymen from two to nineteen, of whom nine are natives. There are twenty-two Sunday schools with 1,657 pupils, nine parish schools with 1,149 pupils, thirteen church buildings, and five parish buildings valued at $184,192. Last year the natives raised $27,607 to carry on the work. Mrs. E. A. Cooper also made an address on the work in the Wind River region among the Indians of Wyoming. Her address was profusely illustrated by lantern slides.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

Good Work at Corbin—And at Fort Thomas

UNDER THE leadership of Mr. Thomas L. Settle, lay reader in charge of St. John's Mission at Corbin, the Sunday school is growing and the attendance at services is steadily increasing. A boy choir has been organized, and a branch of the Junior Auxiliary. New choir stalls and a new chancel rail, all of home construction, have been placed in the church and add greatly to its appearance. An out-door gymnasium has been put up on the campus, which is a source of great pleasure to the children.

THE SUNDAY SCHOOL at St. Andrew's, Fort Thomas (Rev. A. H. Marshall, priest in charge), having outgrown the accommodations provided for it in the church, plans have been drawn for a new parish house. Besides providing for the Sunday school the building will contain a gymnasium, with shower baths, and an apartment of five rooms for the minister. An every-member canvass is being made and nearly enough money has been raised to pay for the building and to pay off a large part of the indebtedness on the church property. The Bishop recently visited the parish and dedicated several gifts and

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memorials: a window given by Mr. W. Stone in memory of his mother; another window given by Mr. Edward Weber; one by the Girls' Club; and two by the Rucker Art Glass Company; and a new vocalion organ given by the choir guild. The painting and decorating of the church and wiring it for stereopticon purposes was the gift of Mr. Joseph Anderson. In addition to his work at Fort Thomas, the Rev. Mr. Marshall has opened a new mission Sunday school at Pleasant Hill with an excellent attendance. One half of the scholars are adults. Prospects for a good work at this point are most encouraging.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Church Club Dinner—Mass Meeting for Men—Cornerstone Laid

GRACE CHURCH, Riverhead, Long Island (Rev. John W. Burras, rector), is building a parish house sixty feet by thirty-one feet. Sufficient funds have been raised by subscription during the past year to complete the building, which is to be up-to-date in all its appointments. The cornerstone was laid on Saturday, November 27th, by the Rev. Robert Weeks, rector emeritus, assisted by the rector. The new building will cost, exclusive of plumbing and furnishings, about $3,000.

AT THE dinner given by the Church club of the diocese at the Hamilton Club, Brooklyn, on November 15th, the speakers were Bishop Burgess, Judge Harrington Putnam of the supreme court, Bishop Stearly, and Secretary Stevens of the Bronx Savings Bank.

A MASS MEETING for men is to be held under the direction of the Brotherhood on Tuesday, November 30th, at St. Thomas' Church, Brooklyn. The topic is "The Spreading of Christ's Kingdom among Men." The speakers are to be Hubert Carlton and E. H. Bonsall.

LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop

Woman's Auxiliary—Convocation of Los Angeles

THE FALL meeting of the Woman's Auxiliary of this diocese was held on Tuesday afternoon, November 9th, in the Church of the Epiphany, Los Angeles (Rev. William Bedford-Jones, rector). The rector of the parish conducted the service and made an address. The address of the afternoon was given by Mrs. Joseph H. Johnson, the wife of the Bishop, the subject being the first Synod of the Province of the Pacific. It was a comprehensive review, interspersed with many anecdotes. The Auxiliary has arranged to hold a quiet day on the 9th of December next in the Cathedral, at which the Rev. William Bedford-Jones will be the conductor. A vote of condolence extended to the president of the Auxiliary the sincere sympathy of every member in her great loss by her mother's death, and special prayers were offered on her behalf, together with prayer and thanksgiving on behalf of the departed.

THE FALL meeting of the convocation of Los Angeles was held at St. Luke's Church, Long Beach, on Wednesday, October 20th, and the recent innovation of sending representatives from the Woman's Auxiliary to these gatherings was fully justified in the increased attendance and interest. Considerably over one hundred were present and the women took an active part in the debates and profited by the discussions. Dean Weld of Santa Barbara was the special preacher. The general missionary, the Rev. Robert Renison, carried the meeting by storm and in response to his appeal that about $300 might be raised before Christmas to enable him to take advantage of an opening at Watts, Calif., $355 was raised in fifteen minutes.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Anniversary of Rev. George F. Bragg, Jr., D.D.

ON THE Sunday Next before Advent, the Rev. George F. Bragg, Jr., D.D., rector of St. James' First African Church, Baltimore, entered upon the twenty-fifth year of his rectorship of the parish. When he took charge in 1891 there were only 63 communicants,

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and all his support came from without. At present, there are 425 communicants, and all his support comes from the congregation itself. Taking for his text, "I sat where they sat," Ezekiel 3:15, he said in part: "My ministry of twenty-four years among you has been, to me, a thing of perpetual joy; because all through it I have the conscious witness in myself that I have been absolutely oblivious of men's persons. I have tried to enter fully into the hard circumstances and the disquietness of the lives of my people, and from such sympathetic nearness and touch lead them to a firmer grasp on things divine, and gently conduct them to the place where they could look upon the Saviour's face, and feel the pulsation of His mighty heart."

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Southern Convocation—Winston Churchill—General Convention Hall

THE SOUTHERN CONVOCATION held its fall meeting November 16th, 17th, and 18th, at Trinity Church, St. James (Rev. Oscar Lindstrom, minister). The Rt. Rev. Frederick F. Johnson, D.D., was the preacher and the various clergy of the convocation had papers.

ON SUNDAY, November 14th, Winston Churchill, the author of *The Inside of the Cup*, the setting of which is supposed to have been laid in St. Louis, spoke at St. Peter's Church (Rev. Z. B. T. Phillips, rector), on Religion and Democracy. About 2,500 people tried to hear him speak, but only 1,600 were able to get into the church.

IT MAY be of interest to the Church at large to know something about the place where the General Convention is to be held in St. Louis, which is described in this month's issue of the *Church News*. It is to be held in Moolah Temple, built by the Ancient Arabic Order of Nobles of the Mystic Shrine, commonly known as Shriners, costing $220,000, dedicated April 25, 1914. The building is situated on Lindell Boulevard, one of the greatest boulevards of the city, fifteen minutes from the heart of the business center of the city and convenient to the two greatest street car lines. It is a block away from St. Peter's Church, about seven or eight blocks from St. George's chapel of Christ Church Cathedral, and a mile from Christ Church Cathedral. The seating capacity of the main auditorium is 2,200, its banquet hall can seat 1,500, and a small additional hall 500. There are ample accommodations for both the House of Bishops and the House of Deputies to meet under the same roof with a large number of coat rooms and committee rooms.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Suffr.

Woman's Auxiliary—Memorial Service—Consecration of Trinity Church, Arlington

THE ANNIVERSARY meeting of the Woman's Auxiliary, Newark branch, was held at St. Peter's Church, Morristown, N. J., on Wednesday, November 17th. Between eight and nine hundred members and parishioners attended. After the celebration of the Holy Communion, there were a number of addresses. The speakers were: Bishop Lines, Bishop Beecher of Western Nebraska, Chaplain Silver of the West Point Military Academy, Bishop Stearly, the Rev. Roger A. Walke of Kyoto, the Rev. Henry A. McNulty of Soochow, China, and Mrs. A. A. Gilman of Hankow. There were two appointed speakers at the afternoon session upon assigned topics Mrs. Charles Pancoast of Philadelphia spoke on "Our Missions in China, Japan, and the Philippines." Deaconess Knapp, Dean of the Training School in New York City, spoke on "Trained Leaders for Rural Districts." About thirty-five clergy were present. The hospitalities of the parish were extended by the rector, Archdeacon Sturges.

BISHOP LINES consecrated Trinity Church, Arlington, N. J., on Sunday morning, November 14th, and preached the sermon. A generous gift from Mrs. Charles H. Skinner of East Orange liquidated all indebtedness on the church property. On the previous day five memorial windows were dedicated by the rector, the Rev. Warren van H. Filkins.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, LL.D., Bp. Coadj.

Mansfield Region—Death of Janet Rabon, M.D.—Plan to Bar Unnaturalized from Church Legislative Bodies

THE MANSFIELD REGION held its semi-annual conference at Grace Church, Mansfield (Rev. Arthur T. Reasoner, rector), November 8th. There were present Bishop Du Moulin and all the clergy of the region together with the Rev. H. W. Jones, D.D., and the Rev. George F. Smythe, D.D., of Gambier. The Bishop made an address on "Personal Preaching," and the Nation-wide Preaching Mission was discussed. The Rev. A. I. Ernest Boss of Galion and the Rev. Mr. Reasoner were elected chairman and secretary for the year.

IN THE recent death of Janet Rabon, M.D., at the age of 92, the Church Home for old ladies in Cleveland, where she had resided for nineteen years, has lost from its household one of its most esteemed members, and the city a physician of high repute in days gone. She was born in England, a devout communicant of the Church and one of the first women physicians in the United States.

THE REV. WILLIAM M. WASHINGTON, Ph.D., rector of St. John's Church, Cuyahoga Falls, gives notice in the current number of the diocesan paper, *Church Life*, of his intention to ask the next convention of the diocese to adopt a resolution expressing its sense that no one should be chosen to serve as a deputy to the General Convention, or on the Standing Committee of the diocese, except he be an American citizen, or shall have made his official declaration of intention to become such. He explains that he does not know who of the foreign-born clergy of the diocese are citizens, or who are not, that they are his personal friends, and that the Church has a right to their services, but he thinks that until they become citizens they ought not to be chosen to legislative positions in the Church, or become a part of the ecclesiastical authority by membership on the Standing Committee; any more than they would presume in the same conditions to seats in the United States Congress or the President's cabinet.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

New Kensington Mission Becomes Independent

THE PITTSBURGH diocesan Church Club began its nineteenth year of activity with a dinner at the University Club, on Friday evening, November 19th, at 6:30, preceded by an informal reception at 6. The speakers were Dr. Rudolph B. Teusler, medical director of St. Luke's Hospital, Tokyo, Japan; and the Rev. Dr. F. L. H. Pott, of St. John's College, Shanghai, China.

THE REV. ROBERT B. EVATT of the diocese of Western Michigan has been appointed priest in charge of St. Andrew's mission, New Kensington, and will enter upon his new field of labor on the first Sunday in Advent. An every-member canvass of the congregation was made under the leadership of Archdeacon De Coux, and for the first time in its history

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the church is to have a clergyman of its own, for whom they are to provide his entire salary. Hitherto New Kensington has been coupled with some other mission, and has been assisted by the diocesan missionary board.

SACRAMENTO

W. H. MORELAND, D.D., Bishop

Convocation, Institute, and Auxiliary in Joint Session

THE NORTHERN CONVOCATION, diocesan Sunday school institute, and the semi-annual Woman's Auxiliary united in holding their fall sessions in St. Paul's Church, Sacramento, on November 16th and 17th, first participating in a celebration of the Holy Communion. The Woman's Auxiliary was first organized and heard a deeply earnest and spiritual address by the diocesan president, Mrs. Irving E. Baxter of Napa. A splendid missionary address was given by the Rev. John W. Nichols of the diocese of Shanghai, China. Mr. Nichols is the son of the Bishop of California and the Church people of the state hold him in great admiration. In the evening the Sunday school institute held its first session with the Rev. I. E. Baxter presiding and the Rev. Professor Powell of the divinity school giving the address. Dr. Powell was clear and practical and comprehensive. On Wednesday morning the business of the convocation was taken up with the Rev. Clarence H. Lake in the chair. Papers were read by the Rev. Mark Rifenbark of Marysville and the Rev. W. E. Potwine of Santa Rosa. During the session Bishop Moreland announced the death of the Rev. William Tuson, one of the oldest retired priests of the diocese.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

New Rector for Sumter—Men's Supper at Columbia

THE REV. J. BENTHAM WALKER, rector of Zion Church, Philadelphia, has accepted the call to the Church of the Holy Comforter, Sumter, S. C., and will assume his duties there on the 23rd of January. The church at Sumter has been without a rector since the early fall, when a vacancy was created by the Rev. R. T. Phillips' call to the diocese of Atlanta. The new rector is a native of Charleston, and several years ago was in charge of a church in this diocese.

ON THE night of November 26th, a men's supper was given in Satterlee Hall, the parish house of Trinity Church, Columbia, to bring together the men of the four congregations of the city and rouse an interest in three matters of more than parochial importance. The first of these is the preaching mission, which will begin November 29th in the Church of the Good Shepherd. Bishop Guerry spoke on the meaning of the mission, and the response which the men of the Church should make to this supreme evangelizing effort. Dr. W. S. Currell, president of the University of South Carolina, made an address on the Laymen's Missionary Convention which will be held in Columbia next February. The third speaker, J. Nelson Frierson, presented the desirability of having a series of midday Lenten services for men. This was the first occasion on which the men of the four Columbia churches have been brought together. A fine spirit of coöperation was manifest.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Parish House in Columbus—Girls' Friendly Society

WORK IS to be begun at once on the parish house of St. Andrew's mission, an offshoot of Trinity Church, the mother parish of Columbus. The building will contain a room for services.

THE ANNUAL service of the Girls' Friendly Society of the diocese, held in the Cathedral at Cincinnati on November 23rd, was attended by over seven hundred girls and was addressed by the Rev. Frank H. Nelson, D.D., rector of Christ Church, Cincinnati.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop

Convocation of Nashville

THE AUTUMN meeting of the convocation of Nashville, Tenn., met in Holy Cross Church, Mount Pleasant, Tenn., November 3rd and 4th. The quiet hour was conducted by the Dean of the convocation, the Rev. H. J. Mikell, D.D., and the convocation sermon was preached by Archdeacon Windiate, with the evening sermon by the Rev. Walter Dakin of the Church of the Advent, Nashville. There were discussions on Word and Sacrament, led by the Rev. M. W. Black, and on the Relations of Dogmatic Teaching to Moral Training, led by the Rev. Raimundo De Ovoes, essayist. The last night was given over to Social Service as a Missionary Force.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Clericus—Thanksgiving Day—New Church and Rectory at Bethesda, Md.

THE CLERICUS, composed of most of the priests of the diocese, convened at the Hotel Gordon Tuesday, November 23rd, at one P. M. After luncheon, the Rev. Dr. McGrew, president, called the meeting to order, and had devotional exercises. The Rev. Dr. Gilbert Williams addressed those present on Patriotic Societies and their work. He spoke of the aggressions of political Romanism, and also of how necessary it was to develop in

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THANKSGIVING DAY was generally observed in the Church and all the Christian bodies, large congregations attending. President Wilson was busy in his office all day working on his message to Congress, and was not able to attend service as is his usual custom. Secretary McAdoo represented the President at the annual Pan-American service at St. Patrick's Church.

NORWOOD PARISH, Bethesda, Md. (Rev. James Kirkpatrick, S.T.D., rector), has recently built a beautiful new stone church, taking the place of the church which was destroyed by fire. A rectory adjoining the church has just been completed at a cost of $4,000. The rector moved in last week.

THE REGULAR monthly meeting of the Sunday school institute of the diocese was held at the parish hall of the Church of the Epiphany, Tuesday, November 16th, at 7:30 P. M., the Rev. Randolph H. McKim, D.D., presiding. Mr. J. W. Berry of Christ Church, Washington parish, made an able presentation of "The Place of Missions" in the Sunday school curriculum. The Rev. Wallace E. Rollins, D.D., of the Virginia Theological Seminary, gave a very able and inspiring address on "The Call to the Ministry." Dr. Rollins said there was need for leaders in the ministry to-day as never before. The choicest and most intellectual young men should be urged to study for the ministry. A most important part of the work of rectors of parishes was to supply choice young men for the priesthood. They should not merely mention the subject in sermons but should select the most intellectual and spiritual young men, and urge upon them the great honor and vocation of the ministry of Jesus Christ. If necessary bring their names to the attention of the Bishop, and as the highest representative of God on earth let him lay the call of God upon their conscience. This was the primitive and apostolic method, and it was necessary to-day to get back to apostolic usage. He gave numerous examples of this. He also said it was just as much the duty of the Bishop and the priest to discourage young men from studying for the priesthood who were unfit intellectually and spiritually.

THE RECTOR and vestry of St. Paul's Church (Rev. Robert Talbot, rector), have recently undertaken an every-member canvass, and are very enthusiastic over the results. Bishop Harding addressed a parish meeting on the subject, at which there was an enjoyable social hour. The rector and members of the vestry also spoke. The Rev. Christopher P. Sparling, rector of St. John's Church, Georgetown, D. C., preached on the subject in the church on another occasion. Fifty of the men of the parish, including all the vestry, went out in automobiles. While all the parish has not yet been heard from the apportionment has been fully met for next year, an achievement new to the parish, and over $100 a month has been added for current expenses. One hundred and fifty children in the Sunday school have taken envelopes. Over $2,000 has been added to the income of the parish per year, besides what the children may offer.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Church Club—Every-Member Canvass

THE FALL meeting of the Churchman's Club of Worcester was held Wednesday evening, November 18th, at the Bancroft Hotel. Judge William T. Forks gave an interesting talk on "The Present Situation in the Balkans." As a young man Judge Forks spent several years as a teacher in Roberts' College, Constantinople.

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canvass was made in St. Matthew's parish (Rev. George H. Southworth, rector). The results were very encouraging, as about $4,000 was pledged for benevolences, missions, and parish support. This canvass marked the introduction of the envelope system in St. Matthew's.

IN ST. JOHN'S CHURCH, Worcester (Rev. Walton S. Danker, rector), an every-member canvass was made November 21st and the offerings increased twenty-five per cent. The duplex system has been in use in this parish several years.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Marriage Note—Automobile Accident

A WEDDING breakfast was served by the men of St. Philip's colored mission in St. Mark's parish house after the marriage of the Rev. George M. Brewin, rector of St. Paul's Church, Grand Rapids, to Miss Christina M. Addison of Rockford, November 24th. The Rev. Mr. Brewin serves St. James', Rockford, and St. Philip's, and St. Paul's, Grand Rapids. Several members of St. Philip's congregation are caterers or porters on Pullman cars, so it is needless to state the breakfast was enjoyed by all.

THE REV. ALBERT E. WELLS, the venerable registrar of the diocese of Western Michigan, narrowly escaped death when he was run into and knocked down by an automobile on November 22nd. He sustained only severe bruises and his friends are congratulating him upon his providential deliverance.

WESTERN NEBRASKA

GEORGE A. BEECHER, D.D., Miss. Bp.

North Platte Deanery

THE NORTH PLATTE DEANERY held its second annual meeting in Christ Church, beginning Saturday evening, November 14th. On Sunday there was an early celebration of the Holy Communion and a choral celebration later, Rev. C. C. Rollit, D.D., secretary of the Province of the Northwest, being the preacher. There was a rally for young people in the afternoon, with several addresses. The evening service was a missionary rally, with addresses by Dean Bowker and Dr. Rollit. Monday was devoted to the business of the deanery and reports from the stations.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Moving Pictures on Sunday Evenings—Reception to Clergy—Girls' Friendly Society

TRINITY CHURCH, Buffalo (Rev. Cameron J. Davis, rector), is giving with marked success a series of moving pictures on religious subjects, interspersed with singing of hymns, on Sunday evenings in the parish house. This is not intended to take the place of any service but is in addition to the regular Church services, Evening Prayer being said at 4 P. M.

ON WEDNESDAY, December 1st, Bishop and Mrs. Walker were at home to their clergy, members of all parishes, and other friends. The first opportunity was given to view the portrait recently painted of the Bishop of the diocese by Miss Ida C. Taylor of Le Roy, N. Y.

THE TWENTY-FIFTH anniversary of the Buffalo organization of the Girls' Friendly Society was celebrated in St. Paul's Church on Sunday, November 28th. There are eight branches of the society in Buffalo, the first of which was established in St. Paul's parish, October 28, 1890. A special service was held on Sunday evening, when the sermon was preached by the rector of the parish, the Rev. Charles A. Jessup, D.D. Following the choir, in the processional, marched all the city members of the Girls' Friendly Society, each group carrying its parish banner.

WYOMING

N. S. THOMAS, D.D., Miss. Bp.

Ogilvie Conference at Cheyenne

THE OGILVIE conference was held at Cheyenne from November 10th to 16th, and was attended by about twenty of the clergy of the district. Mid-day lunches at Bishopstowe formed the usual delightful social features, beside the other informal gatherings of the clergy and their entertainers, arranged by Bishop and Mrs. Thomas. The conference was exceedingly fortunate in having the Rev. Dr. Freeman at one session give an extended meditation by way of preparation for the Nation-wide Preaching Mission. The papers read were as follows: "A Comparison of Clement of Alexandria with Augustine" by Archdeacon Dray; "A Method of Sunday School Teaching of the Bible in the Light of Modern Criticism" by the Rev. A. H. Beaty; "And Other Chief Ministers," by the Rev. A. H. F. Watkins; "The Moral Sanction of Force" by Dean Thornberry, and "Psychological Methods in Religious Work" by the Rev. R. H. Balcom.

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CANADA

Death of Mrs. S. J. Stocken—Sermon Series—Notes from Niagara

Diocese of Calgary

MUCH SORROW is felt at the death of the wife of the Rev. S. J. Stocken. Her labors for twenty years among the Blackfoot and Sarces Indians will long be remembered. She was much beloved by the Indians. The funeral took place in St. Stephen's Church, Calgary, and was conducted by Archdeacon Tims. The pallbearers were four of the clergy.

Diocese of Montreal

"THE DOCTRINE OF SIN in modern Experience" was the subject of the sermon of the vicar, the Rev. Dr. Symonds, in Christ Church Cathedral, Montreal, November 21st. A lecture was given in the Cathedral parish rooms on "The Ground of International Morality," by the Rev. Dr. Dickie. At St. George's Church, Dr. Paterson Smyth has begun a course of Advent sermons, concerned with the future life, that on November 21st being on "The Men Who Died in Battle."

Diocese of Niagara

THE RECTOR of St. John the Evangelist, Hamilton, Canon Daw, has been appointed chaplain of the One Hundred and Twentieth Regiment.—THE WOMAN'S AUXILIARY missionary institute was held in Hamilton the second week in November.—ST. FAITH'S, the house taken for city mission work, has been in use for over a month.—A NEW Junior branch of the Woman's Auxiliary has been formed in St. James' parish.

Educational

ON THURSDAY, November 18th, Milwaukee-Downer College made its first annual observance of Founders' Day. The college has a long list of founders, for the founders of both Milwaukee and Downer Colleges can be claimed by the present college. As an united college Milwaukee-Downer is in its twenty-first year. The history of the separate colleges goes back to 1848 to Milwaukee Female Seminary, one of Catherine Beecher's schools, and to the institution at Fox Lake founded in the fifties, which later became Downer College. President Ellen C. Sabin spoke of the beginnings of Milwaukee College and Mr. W. W. Wight, president of the trustees, gave an address on Jason Downer, a founder. The Founders' Day address was given by Nathaniel Butler, D.D., LL.D., of the University of Chicago, who spoke on "Liberal Education and the Time-Spirit." Dr. Butler made a strong plea for liberal education as the best preparation for successful living.

ST. JOHN'S Collegiate Institute and Home Training School at Corbin, Ky., is enjoying an unusual attendance this year. There is a faculty of ten men and women and the school is so crowded with pupils that some of the classes have to be conducted in the hallways. Through the work of Archdeacon Wentworth, who has been made president of the school, the diocese has been enabled to expend a considerable sum of money on repairs and enlargements, but the institute is not yet adequately equipped to meet its steadily increasing opportunities. The community has given the work a splendid endorsement by its increased interest and larger patronage.

The Magazines

THE *Constructive Quarterly* closes its third year with a number remarkable for the variety and hardly less for the sustained interest and stimulating suggestion of its articles. Sixteen writers take part. Besides Armenia and England, Germany, in its Roman Catholic

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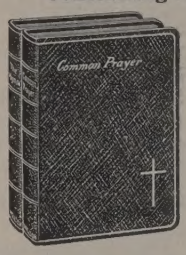

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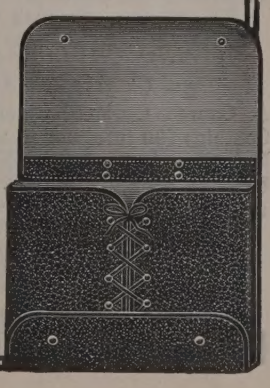

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and Protestant Churches, Scotland, Holland, South Africa, and Russia are represented. While unity is the outstanding theme, it is not urged with oppressive idealism. C. F. Harper, of Rotterdam, gives a genial interpretation of Tolstoy, preaching the narrow way "whilst he himself, for the sake of his preaching, remains on the broad." Dr. Herbermann, editor-in-chief of the *Catholic Encyclopaedia*, offers a fresh version of the argument from design. Mr. C. E. A. Winslow, of the Armenian Natural History Museum in New York, urges the Churches to join in rousing the peoples to "a crusade against disease which would be the most fruitful war the world has ever known," and Major-General Gorgas adds that to fight disease the Churches must fight poverty also and should strive to secure justice in the matter of wages. Vice-Principal Dewick of St. Aidan's College, Birkenhead, makes a study of the position and prospects of Evangelicalism in England. From the Russian Church Archbishop Eudokin suggests that the surest way to union "is the way trodden by St. John the Apostle," for "love is the source of brotherhood and unity." Professor Menzies, of St. Mary's College, Scotland, in "The Call of the Nations," finds a new missionary opportunity, now that men of all religions are meeting and coming to a better understanding. Five papers deal directly with unity. Professor Buckham of the Pacific Theological Seminary stresses "the common vital spiritual experience" that underlies all our disunions and affords "a vital doctrinal consensus far richer than has ever been recognized." Bishop Chandler of Bloemfontein doubts whether federation is good as a step toward the full achievement of reunion. "If we want unity or union at all, we must aim at it from the beginning." Dr. Macfayden, a London Congregationalist, tells of a parochial experiment in intercommunion. "I do not assume that I am excommunicated until told so in some regular form." Mr. T. A. Lacey, of the E. C. U., criticizes this position in a friendly spirit. "Even a trespass may be tolerated when it makes for good." "It can hardly be allowed, but Salvation means something else." All that Mr. Lacey says on this matter is well worth the careful attention of priests to whom like problems constantly present themselves.

Last, because it is first in immediate interest and import, the reader's attention is called to Dr. Manning's thoughtful, statesmanlike, and courageous paper on "The Protestant Episcopal Church and Christian Unity." It is impracticable here to do more than to commend most heartily the spirit in which the thought is developed that the ideal of unity without truth in the Church is as fallacious as the ideal of peace without righteousness in the State.

"The War and the Poets" by Lascalles Abercrombie in the *Quarterly Review* is a critical discussion of some of the poetry written since the beginning of the present war. "Those who think," writes Mr. Abercrombie, "that a great war automatically produces great poetry may be disappointed at our poetic output. But it is not a very reasonable disappointment. It is quite true that the enormous majority of our war poems have been very bad. Why not? . . . How many of the famous poems about war have been concerned with contemporary war? How many great poets have not lived through famous wars and, so far as their art was concerned, ignored them? We have, however—to make a final selection—verses from Mr. Gibson, Mr. Masefield, and Mr. Hardy, which are certainly immediate poetic commentary on the war as good as we would reasonably look for. And with Rupert Brooke's sonnets, we may say that no other war in our whole history has been instantly transmuted into poetry of purer gold." In "Some Books on the War" Dr. Holland Rose is quoted as bearing testimony to the "honest editing" of British official papers. "He says that after working in our archives for over twenty years he has scarcely ever found an important passage which had been suppressed in publication; and he relates that, on his remarking one day to the late S. R. Gardiner that the more thoroughly British foreign policy was examined the better it came out, that great historian at once replied: 'It always does; it always does.'" In "French Idealism and the War" W. M. Fullerton describes how there grew up in France "a new generation of young men, who, by that curious law of the rhythm of national moods, had issued forth from the dank shadows that had shrouded the doubting spirits of their fathers, and were breasting the problems of life with a buoyant optimism that had never before been seen under the third republic." In the political realm M. Delcasse became the creator of the new France. Within a period of seven years he undid the work of Bismarck and prepared the new Europe which made it possible for France to resume her place at the head of civilization. Such an achievement marks the epoch "with an ideal grandeur."

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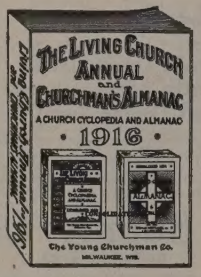

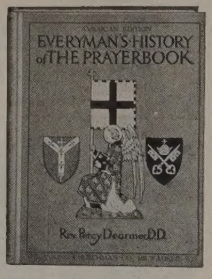

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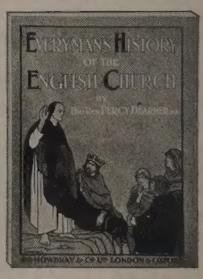

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OTHER REMARKABLE FEATURES FOR 1916

HOWEVER gratifying has been the success of the Christian Herald during 1915, we look forward to the coming year as one that will offer even greater possibilities for Christian service on the part of this journal and its readers. In these pages from week to week they will enjoy the inspiration of contributions from the leading spiritual minds of two continents. They will welcome the announcement that **Rev. Dr. J. H. Jowett** will not only lead the Meditations during the coming year, but will also preach for them the first sermon of each month. Among the other notable preachers who will contribute sermons throughout the year are **Dr. J. Wilbur Chapman, Dr. G. Campbell Morgan, Rev. David J. Burrell, Prof. James M. Gray, Rev. Charles E. Jefferson, Rev. D. H. Steffens, Rev. H. P. Eckhardt, Rev. A. C. Dixon, Rev. C. M. Sheldon, Rev. F. B. Meyer, Prof. W. H. T. Dau, Pastor Charles Wagner, Rev. C. H. Parkhurst, Bishop Luther B. Wilson, Dr. R. A. Torrey,** and others. Practically every Protestant denomination will be represented through some one or more of its leading ministers.

Messages From Great Messengers

But in addition to its regular features, such as the **Weekly Sermon, the Daily Meditations, the Bible and Newspaper, the Editorial Forum, Week in the World's News, the Sunday School, Young People's Societies, Margaret E. Sangster's Column, The Prayer League, Our Mail-Bag,** etc., etc., the Christian Herald has arranged for many special articles on topics which are of great interest to our readers. Let us tell you of only a few.

Big Subjects by Big Men

PROFESSOR JAMES M. GRAY, Dean of the Moody Bible Institute, and a recognized American leader in scriptural exposition, has consented to write four articles on subjects of vital interest to all Christians. One of them will be **"The Battle of Armageddon: Where It Will be Fought, When, and What It Means."** Another will be **"The Psalms in the Light of the War." "The Angels at Mons,"** which is a discussion of Satan and Satanism at the end of the age; and **"The Second Coming of Christ: Is It to Be Visible or Spiritual?"** These articles are based on prophecy, and will be richly enjoyed by our readers.

The Church and the Movies

How do you feel about the education of your Child? Do you feel that the Church should take charge of its education, or will you leave it to the State? There are powerful influences at work to compel instruction in **morals and religion.** Who will give this instruction and how? These questions will form the subject of a series of articles which will command your interest during 1916.

DO YOU approve of moving picture shows? Everyone recognizes in them a tremendous power for good or evil. How may they be utilized by the Church? Do they, in fact, conflict, or can they be of mutual benefit? Here is a big subject handled in a big and convincing way.

In 1916 the American Bible Society will celebrate its hundredth anniversary, and based upon this momentous event the Christian Herald will tell the story of the place the Bible has taken in the world during that period through the activities of this and other Bible societies. It is truly an amazing tale, this onward march of the Book of books. There are more copies of the Bible sold in the course of a year than of any other book, and there is no spot on earth which has not felt and been uplifted by its influence.

The World and You

ONE of the results of the great war in Europe has been the decadence of formalism and skepticism. In the midst of strife the nations have come to seek God as their only helper and Christ as the real Saviour, all of which is expected to lead to the decline of Churchianity and the triumph of Christianity. Just how this came about will be explained in an article on **"Christianity After the War."** In this country, too, people are waking up to the necessity of making a special campaign to turn the minds of young people from plans for a selfish search for success to a life of sacrifice and service for others in the name of Christ. An article describing this movement will be entitled **"The Unselfish Career."** You will be much interested in it.

So will you be interested in **"New Methods of Church Work."** Ministers who stick to old methods and ministers who have adopted new plans of church work will narrate their experiences and tell how they achieved success.

Church or State—and Other Topics

SOMEWHAT in line with the question "Shall the Church or State Educate Your Child?" is that other question, **"Shall the Church Enter Politics?"** True, the subject is not a new one, but there is a great necessity for asking it just now. What would you say in answer? Perhaps you will find your answer in an article which will be devoted to this subject in the Christian Herald.

"Some Real Stories of Christian Experiences!" Everyone has some knowledge of wonderful experiences of this nature. Some of these have been collated and will form an illuminating series of Christian experiences in the lives of men and women of our own time who have made the world better.

THESE are only a few of the good things you may expect to find weekly in the Christian Herald during 1916. Not only will these articles be readable from the standpoint of their great interest, but the paper itself will be improved typographically so that it will be a delight to the eye as well as to the mind. One of the features we have arranged in this connection will be a series of famous covers illustrating scenes in Palestine in full colors from photographs sent directly from the Holy Land.

Over a million people read the Christian Herald every week. Are you one of them? If not, you should subscribe at once for the most influential religious newspaper of the day. During 1915 it has published 816 pages of religious and secular news—exclusive of all advertising matter. During 1916 it will be bigger and better than ever.

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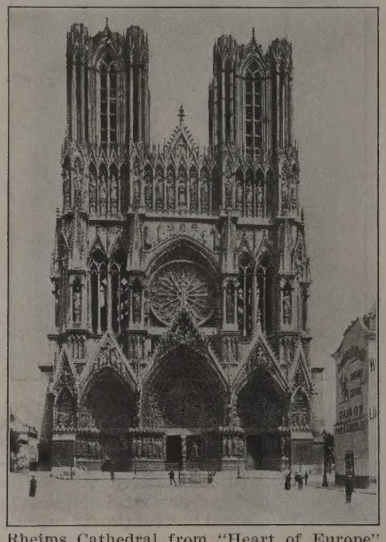

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